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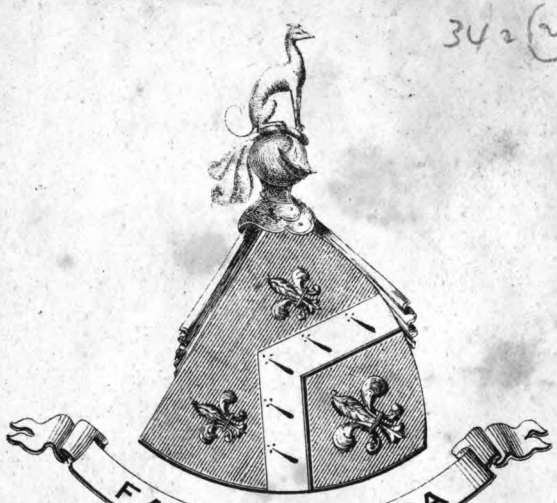
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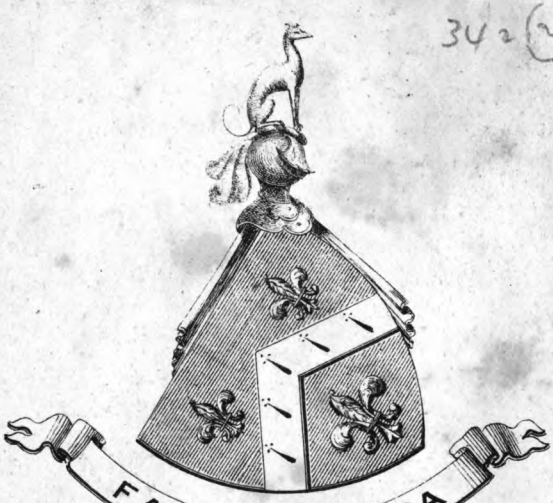


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ACCOUNTS

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LIVES AND WRITINGS

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Eminent Perſons

IN

EVERY AGE AND NATION.

CAMOENS (LEWIS), a celebrated Portugueze poet, called the Virgil of Portugal, from his much admired poem "the Luſiadas, or conqueſt of the Indies by the Portugueze," was born of a good family at Liſbon, about 1527. He ſtudied in the univerſity of Coimbra, and gave proofs of his genius for poetry while he was very young. However, not being born to a fortune, he was obliged to quit books, and have recourſe to arms. He was ſent to Ceuta in Africa, which the Portugueze were in poſſeſſion of at that time, and acquitted himſelf like a good ſoldier upon many occaſions, but at laſt had the misfortune to loſe one of his eyes, in defence of that town againſt the Moors. From thence he returned to Portugal, but did not yet find himſelf in a condition to live as he would, and therefore went in an expedition to the Eaſt-Indies. In this abſence he compoſed a great many poems, which gained him the good-will and affection of the commanding officer and others, who had a tincture of polite literature; but happening unluckily to be ſevere upon one who did not underſtand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and thence to Portugal. In *his* paſſage thither, he was ſhipwrecked by a ſtorm, loſt all his effects, and with great difficulty ſaved his life. He did not loſe however, ſays Ballet, his ſenſes in the midſt of all this danger; but had the preſen ce of mind to preſerve his "Luſiadas,"

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which he held in his left hand, while he swam with his right. As soon as he was settled again in his own country, he put the finishing hand to this poem, and dedicated it in 1569 to don Sebastian, king of Portugal, in hopes of making his fortune by it. But that prince being then very young, and the courtiers no admirers of poetry, the unfortunate Camoens was entirely disappointed. He did not however travel again in search of farther adventures, but spent the remainder of his life at Lisbon; where, to the eternal reproach of his countrymen, he died miserably poor and unregarded, in 1579.

It is generally agreed, that Camoens had a most extraordinary genius for poetry; that he had an abundance of that "vivida vis animi," which is necessary to constitute a poet; that he had a fertile invention, a sublime conception, and an ease and aptitude in his make, which could accommodate itself to any subject. Nicholas Antonio, from whom we collected the above circumstances of his life, says, that "he perfectly succeeded in all subjects of the heroic kind; that he had a peculiar talent in describing persons and places; that his comparisons were great and noble, his episodes very agreeable and diversified, yet never leading his reader from the principal object of his poem; and that he had mixed a great deal of learning in it, without the least appearance of affectation and pedantry." Rapin has criticised the "Lusiadas" somewhat severely, and tells us, that as divine a poet as Camoens may pass for with the Portugueze, yet he is exceptionable on many accounts. His verses are often so obscure, that they may seem rather to be mysteries or oracles. The design is too vast, without proportion or justness; and, in short, it is a very bad model for an epic poem." He adds, that "Camoens has shewn no judgment in composition; that he has mixed indiscriminately Venus, Bacchus, and other Heathen divinities in a Christian poem; and that he has conducted it no better in many other respects."

But notwithstanding Rapin's dislike of this poem, it has been often reprinted and translated into several languages. It has been translated once into French, twice into Italian, four times into Spanish; and lately, with uncommon excellence, nto English by Mr. Mickle. It was translated into Latin by Thomas de Faria, bishop of Targa in Africa; who, concealing his name, and saying nothing of it's being a translation, made some believe that the "Lusiadas" was originally in Latin. Large commentaries have been written upon the "Lusiadas;" the most considerable of which are those of Emanuel Faria de Sousa, printed in two volumes folio, at Madrid, 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of "Observations upon the Miscellaneous Poems of Camoens," which this commentator left behind him in manuscript. We cannot conclude our account of this poet, with-

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out lamenting, that his great merit was not known, or, which is the same thing, or rather worse, not acknowledged till after his death.

CAMPANELLA (THOMAS), a celebrated Italian philosopher, was born at Stilo, a small village in Calabria, Sept. 5, 1568. At 13 he understood the ancient orators and poets, and wrote discourses and verses on various subjects; and the year after, his father purposed to send him to Naples to study law: but young Campanella, having other views, entered himself into the order of the Dominicans. Whilst he was studying philosophy at San Giorgio, his professor was invited to dispute upon some theses which were to be maintained by the Franciscans; but finding himself indisposed, he sent Campanella in his room, who argued with so much subtilty and force, that every body was charmed with him. When his course of philosophy was finished, he was sent to Cosenza to study divinity: but his inclination led him to philosophy. Having conceived a notion that the truth was not to be found in the Peripatetic, he anxiously examined all the Greek, Latin, and Arabian commentators upon Aristotle, and began to hesitate more and more with regard to their doctrines. His doubts still remaining, he determined to peruse the writings of Plato, Pliny, Galen, the Stoics, the followers of Democritus, and especially those of Telesius; and he found the doctrine of his masters to be false in so many points, that he began to doubt even of uncontroverted matters of fact. At the age of 22 he began to commit his new systems to writing, and in 1590 he went to Naples to get them printed. Some time after he was present at a disputation in divinity, and took occasion to commend what was spoken by an ancient professor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner be silent, since it did not belong to a young man, as he was, to interpose in questions of divinity. Campanella fired at this, and said, that as young as he was, he was able to teach him; and immediately confuted what the professor had advanced, to the satisfaction of the audience. The professor conceived a mortal hatred to him on this account, and accused him to the inquisition, as if he had gained by magic that vast extent of learning which he had acquired without a master. His writings made a prodigious noise in the world, and the novelty of his opinions stirring up many enemies against him at Naples, he removed to Rome; and not meeting with a better reception in that city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards to Rome, he met with a better reception than before, and

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was honoured with the friendſhip of ſeveral cardinals. In 1598 he went to Naples, where he ſtaid but a ſhort time, then viſited his own country. Some expreſſions which he dropt, with regard to the government of the Spaniards and the project of an inſurrection, being reported to the Spaniards, he was ſeized and carried to Naples in 1599, as a criminal againſt the ſtate, and put ſeven times to the rack, and afterwards condemned to perpetual impriſonment. At firſt he was not permitted to ſee any perſon, and denied the uſe of pen, ink, and paper; but being afterwards indulged therewith, he wrote ſeveral of his pieces in priſon; ſome of which Tobias Adamus of Saxony procured from him, and publiſhed in Germany. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626: he went immediately to Rome, where he con inued ſome years in the priſons of the inquiſition, but was a priſoner only in name. In 1629 he was diſcharged, but the reſentment of the Spaniards was not abated. The friendſhip ſhewn him by the Pope, who ſettled a conſiderable penſion, and conferred many other favours on him, excited their jealouſy; and his correſpondence with ſome of the French nation, gave them new ſuſpicions of him. Being informed of their deſigns againſt him, he went out of Rome, diſguiſed like a minime, in the French ambaſſador's coach; and embarking for France, landed at Marſeilles in 1634. Mr. Peireſc, being informed of his arrival, ſent a letter to bring him to Aix, where he entertained him ſome months. The year following he went to Paris, and was graciouſly received by Lewis XIII. and cardinal Richelieu; the latter procured him a penſion of 2000 livres, and often conſulted him on the affairs of Italy. He paſſed the remainder of his days in a monaſtery of the Dominicans at Paris, and died March 21, 1639.

CAMPBELL (JOHN), an eminent hiſtorical, biographical, and political writer, was born at Edinburgh, March 8, 1707-8. His father was Robert Campbell of Glenlyon, eſq. and captain of horſe in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, daughter of —— Smith, eſq. of Windſor, in Berkſhire, had the honour of claiming a deſcent from the poet Waller. Our author was their fourth ſon, and, at the age of five years, was brought to Windſor, from Scotland, which country he never ſaw afterwards. At a proper age, he was placed out as clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry ſtudy, or to whatever cauſes beſides it might be owing, it is certain that he did not purſue the line of his original deſignation: neither did he engage in any other particular profeſſion, unleſs that of an author ſhould be conſidered in this light. One thing we are ſure of, that he did not ſpend his time in idleneſs and diſſipation, but in ſuch a cloſe application to the acquiſition of knowledge of various kinds, as ſoon enabled him to appear with great advantage in the literary world. What ſmaller pieces

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pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of aſcertaining; but we know that, in 1736, before he had completed his 30th year, he gave to the public, in two volumes folio, "The Military Hiſtory of Prince Eugene and the "Duke of Marlborough; comprehending the Hiſtory of both thoſe illuſtrious perſons, to the time of their deceaſe." This performance was enriched with maps, plans, and cuts, by the beſt hands, and particularly by the ingenious Claude de Boſc. The reputation hence acquired by our author, occaſioned him ſoon after to be ſolicited to take a part in the "Ancient Univerſal Hiſtory." Whilſt employed in this capital work, Mr. Campbell found leiſure to entertain the world with other productions. In 1739 he publiſhed "The Travels and Adventures of Edward Brown, Eſq." 8vo. In the ſame year appeared his "Memoirs of the Duke de Ripperda," reprinted, with improvements, in 1740. Theſe Memoirs were followed, in 1741, by the "Conciſe Hiſtory of Spaniſh America," 8vo. In 1742 he was the author of "A Letter to a Friend in the Country, on the Publication of Thurloe's State Papers;" giving an account of their diſcovery, importance, and utility. The ſame year was diſtinguiſhed by the appearance of the firſt and ſecond volumes of his "Lives of the Engliſh Admirals, and other eminent Britiſh ſeamen." The two remaining volumes were completed in 1744; and the whole, not long after, was tranſlated into German. This, we believe, was the firſt of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with has been evidenced in it's paſſing through three editions in his own life-time; and a fourth hath lately been given to the public under the inſpection of Dr. Berkenhout. In 1743 he publiſhed "Hermippus revived;" a ſecond edition of which, much improved and enlarged, came out in 1749, under the following title: "Hermippus redivivus; or, the Sage's Triumph over old Age and the Grave. Wherein a method is laid down for prolonging the life and vigour of man. Including a Commentary upon an ancient Inſcription, in which this great ſecret is revealed; ſupported by numerous authorities. The whole interſperſed with a great variety of remarkable and well-atteſted relations." This extraordinary tract had it's origin in a foreign publication; but it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell.

In 1744 he gave to the public, in two volumes, folio, his "Voyages and Travels," on Dr. Harris's plan, being a very diſtinguiſhed improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to Lord Anſon; a complete hiſtory of the Eaſt Indies; hiſtorical details of the ſeveral attempts made for the diſcovery of the north-eaſt and north-weſt paſſages; the commercial hiſtory of Corea and Japan; the Ruſſian diſcoveries by land and ſea; a diſtinct account of the

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the Spaniſh, Portugueſe, Britiſh, French, Dutch, and Daniſh ſettlements in America; with other pieces, not to be found in any former collection. The whole was conducted with eminent ſkill and judgment, and the preface is acknowledged to be a maſter-piece of compoſition and information. The time and care employed by Mr. Campbell, in this important undertaking, did not prevent his engaging in another great work, with regard to which we have reaſon to record his learned labours with particular pleaſure. The work we mean is the "Biographia Britannica," which began to be publiſhed in weekly numbers in 1745, and the firſt volume of which was completed in 1746, as was the ſecond in 1748.

When the late Mr. Dodſley formed the deſign of "The Preceptor," which appeared in 1748, Mr. Campbell was applied to, to aſſiſt in the undertaking; and the parts written by him were the Introduction to Chronology, and the Diſcourſe on Trade and Commerce, both of which diſplayed an extenſive fund of knowledge upon theſe ſubjects. In 1750 he publiſhed the firſt ſeparate edition of his "Preſent State of Europe;" a work which had been originally begun in 1746, in the "Muſeum," a very valuable periodical performance, printed for Dodſley. There is no production of our author's that hath met with a better reception. It has gone through many editions, and fully deſerved this encouragement. The next great undertaking which called for the exertion of our author's abilities and learning, was the "Modern Univerſal Hiſtory." This extenſive work was publiſhed, from time to time, in detached parts, till it amounted to ſixteen volumes, folio; and a ſecond edition of it, in 8vo. began to make it's appearance in 1759. The parts of it written by Campbell were, the Hiſtories of the Portugueſe, Dutch, Spaniſh, French, Daniſh and Oſtend Settlements in the Eaſt Indies; and the Hiſtories of the Kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus diſtinguiſhed himſelf in the literary world, the degree of LL. D. was properly and honourably conferred upon him June 18, 1754, by the univerſity of Glaſgow.

In early life, he wrote "A Diſcourſe on Providence," 8vo. the third edition of which was printed in 1748. In 1742 he publiſhed "The Caſe of the Oppoſition impartially ſtated," 8vo. In Mr. Reed's copy of this pamphlet, are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a ſecond impreſſion. He publiſhed in 1746, "The Sentiments of a Dutch Patriot. Being the Speech of Mr. V. H * * * n, in an auguſt Aſſembly, on the preſent State of Affairs, and the Reſolution neceſſary at this Juncture to be taken for the Safety of the Republic," 8vo. The hiſtory of this little tract, the deſign of which was to expoſe the temporizing policy of the ſtates of Holland, is ſomewhat amuſing. His amanuenſis, when he was going to write the pamphlet, having diſappointed him, he requeſted, after

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tea in the afternoon, that Mrs. Campbell, when she had ordered a good fire to be made, would retire to bed as soon as possible, with the servants; and at the same time leave him four ounces of coffee. This was done, and he wrote till twelve o'clock at night; when, finding his spirits flag, he took two ounces. With this assistance he went on till six in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with fresh vigour till nine or ten o'clock in the morning, when he finished the pamphlet, which had a great run, and was productive of considerable profit. Mr. Campbell having succeeded so well in a performance hastily written, expected much greater success from another work, about which he had taken extraordinary pains, and which had cost him a long time in composing; but, when it came to be published, it scarcely paid the expence of advertising. Some years afterwards, a book in French was brought to him, that had been translated from the German, and he was asked, whether a translation of it into English would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made it's way into Germany, and had there been translated and published, without any acknowledgment of the obligation due to the original author.

In 1749 he printed "Occasional Thoughts on moral, serious, and religious Subjects," 8vo. In 1754 he was the author of a work entitled "The rational Amusement, comprehending a Collection of Letters on a great Variety of Subjects, interspersed with Essays, and some little Pieces of Humour," 8vo. "An exact and authentic Account of the greatest White Herring Fishery in Scotland, carried on yearly in the Island of Zetland, by the Dutch only," 1750, 8vo. "The Highland Gentleman's Magazine, for January 1751," 8vo. "A Letter from the Prince of the Infernal Legions, to a Spiritual Lord on this Side the Great Gulph, in Answer to a late invective Epistle levelled at his Highness," 1751, 8vo. "The Naturalization Bill confuted, as most pernicious to these united Kingdoms, 1751," 8vo. "His Royal Highness Frederic late Prince of Wales deciphered; or a full and particular Description of his Character, from his juvenile Years, until his Death," 1751," 8vo. "A Vade Mecum, or Companion for the unmarried Ladies; wherein are laid down some Examples whereby to direct them in the Choice of Husbands," 1752, 8vo. "A particular but melancholy Account of the great Hardships, Difficulties, and Miseries, that those unhappy and much to be pitied Creatures the common Women of the Town are plunged into at this Juncture," 1752, 8vo. "A full and particular Description of the Highlands of Scotland," 1752, 8vo. "The Case of the Publicans, both in Town and Country, laid open," 1752, 8vo. "The Shepherd of Banbury's Rules;" a favourite pamphlet with the common people, and "The History of the War in the East Indies," which appeared in 1758 or 1759, under

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the name of Mr. Watts, are ſuppoſed to have been of Mr. Campbell's compoſition. Upon the concluſion of the peace of Paris, our author was requeſted by Lord Bute to take ſome ſhare in the vindication of that peace. Accordingly he wrote "A Deſcription and Hiſtory of the new Sugar Iſlands in the Weſt Indies," 8vo. the deſign of which was to ſhew the value and importance of the neutral iſlands that had been ceded to us by the French. Another publication of Dr. Campbell's is, "A Treatiſe upon the Trade of Great Britain to America," printed in quarto, in 1772.

His laſt grand work was "A political Survey of Britain; being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce, of this Iſland. Intended to ſhew, that they have not as yet approached near the ſummit of improvement, but that it will afford employment to many generations, before they puſh to their utmoſt extent the natural advantages of Great Britain." This work, which was publiſhed in 1774, in two volumes, royal quarto, coſt Dr. Campbell many years of attention, ſtudy, and labour. As it was his laſt, ſo it ſeems to have been his favourite production, upon which he intended to erect a durable monument of his ſincere and ardent love to his country. A more truly patriotic publication never appeared in the Engliſh language. The variety of information it contains is prodigious; and there is no book that better deſerves the cloſe and conſtant ſtudy of the politician, the ſenator, the gentleman, the merchant, the manufacturer; in ſhort, of every one who has it in any degree in his power to promote the intereſt and welfare of Great Britain. Among other encomiums produced by Dr. Kippis on the literary merit of his predeceſſor, that of the author of the "Account of the European Settlements in America," is perhaps the moſt honourable. Dr. Campbell's reputation was not confined to his own country, but extended to the remoteſt parts of Europe. As a ſtriking inſtance of this we may mention, that in the ſpring of 1774, the empreſs of Ruſſia was pleaſed to honour him with the preſent of her picture, drawn in the robes worn in that country in the days of John Baſiliowitz, grand duke of Muſcovy, who was contemporary with Queen Elizabeth. To manifeſt the doctor's ſenſe of her imperial majeſty's goodneſs, a ſett of "The Political Survey of Britain," bound in morocco, highly ornamented, and accompanied with a letter deſcriptive of the triumphs and felicities of her reign, was forwarded to St. Peterſburg, and conveyed into the hands of that great princeſs, by George Gregorio Orloff, who had reſided ſome months in this kingdom. The empreſs's picture, ſince the death of our author, hath been preſented by his widow to Lord Macartney.

Let us now advert a little to Dr. Campbell's perſonal hiſtory. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominſter, in the county of Hereford, gentleman, with which lady he lived nearly forty years in the greateſt conjugal harmony and happineſs.

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happineſs. So wholly did he dedicate his time to books, that he ſeldom went abroad; but to relieve himſelf, as much as poſſible, from the inconveniences incident to a ſedentary life, it was his cuſtom, when the weather would admit, to walk in his garden; or otherwiſe, in ſome room of his houſe, by way of exerciſe. By this method, united with the ſtricteſt temperance in eating, and an equal abſtemiouſneſs in drinking, he enjoyed a good ſtate of health, though his conſtitution was delicate. His domeſtic manner of living did not preclude him from a very extenſive and honourable acquaintance. His houſe, eſpecially on a Sunday evening, was the reſort of the moſt diſtinguiſhed perſons of all ranks, and particularly of ſuch as had rendered themſelves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindneſs which excited in them the higheſt reſpect and veneration; and his inſtructive and chearful converſation made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was appointed his majeſty's agent for the province of Georgia, in North America, which employment he held till his deceaſe. His laſt illneſs was a decline, the conſequence of a life devoted to ſevere ſtudy, and which reſiſted every attempt for his relief that the moſt ſkilful in the medical ſcience could deviſe. By this illneſs he was carried off, at his houſe in Queen-ſquare, Ormond-ſtreet, on December 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and eaſy, and he preſerved the full uſe of all his faculties to the lateſt moment of his life. On January 4th following his deceaſe, he was interred in the new burying-ground, behind the Foundling-hoſpital, belonging to St. George the Martyr, where a monument, with a plain and modeſt inſcription, hath been erected to his memory. Dr. Campbell had by his lady ſeven children, one of whom only ſurvived him, Anne, who, on Auguſt 22, 1763, married John Grant, Eſq. of Lovat near Inverneſs, in North Britain, then captain in the 58th regiment of foot, and lately his majeſty's commiſſary and paymaſter of the Royal Artillery at New York.

Dr. Campbell's literary knowledge was by no means confined to the ſubjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It hath been with great reaſon believed, that if he had dedicated his ſtudies to the laſt ſcience, he would have made a very conſpicuous figure in the phyſical profeſſion. He was eminently verſed in the different parts of ſacred literature; and his acquaintance with the languages extended not only to the Hebrew, Greek, and Latin, among the ancient, and to the French, Italian, Spaniſh, Portugueſe, and Dutch, among the modern, but likewiſe to the Oriental tongues. He was particularly fond of the Greek language. His attainment of ſuch a variety of knowledge was exceedingly aſſiſted by a memory ſurprizingly retentive, and which

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indeed aſtoniſhed every perſon with whom he was converſant. A ſtriking inſtance of t i hath been given by the honourable Mr. Daines Barrington, in his tract entitled "The Probability of reaching the North Pole diſcuſſed." In communicating his ideas, our author had an uncommon readineſs and facility, and the ſtyle of his works, which had been formed upon the model of that of the celebrated biſhop Sprat, was perſpicuous, eaſy, flowing, and harmonious. Should it be thought that it is ſometimes rather too diffuſive, it will, notwithſtanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

To all theſe accompliſhments of the underſtanding, Dr. Campbell joined the more important virtues of a moral and pious character. His diſpoſition was gentle and humane, and his manners kind and obliging. He was the tendereſt of huſbands, a moſt indulgent parent, a kind maſter, a firm and ſincere friend. To his great Creator he paid the conſtant and ardent tribute of devotion, duty, and reverence; and in his correſpondences he ſhewed, that a ſenſe of piety was alwas neareſt his heart. It was our author's cuſtom every day to read one or more portions of ſcripture in the original, with the ancient verſions, and the beſt commentators before him; and in this way, as appears from his own occaſional notes and remarks, he went through the ſacred writings a number of times, with great thankfulneſs and advantage.

Such was Dr. Campbell, as a writer and as a man. By his works he has ſecured not only a laſting reputation, but rendered himſelf beneficial to the public; and by his virtues he became prepared for that happy immortality which awaits all the genuine followers of goodneſs.

CAMPBELL (ARCHIBALD), earl and marquis of Argyle, was the ſon of Archibald earl of Argyle, by the lady Anne Douglas, daughter of William earl of Morton. He was born in the year 1598, and was very carefully educated, ſuitably to his high birth and great intereſt in his country. He was, though very young, with his father in the field, when the dangerous inſurrection of the Macdonalds was ſuppreſſed; and after his father went abroad, the care of the weſt country, and more eſpecially of the Proteſtant intereſt therein, devolved in a great meaſure on the lord Lorn, the conſtant title of the apparent heirs of this noble family. As he came very early into the world, and had the eyes of many upon him, ſo he was extremely cautious in his conduct; and having been educated in the profeſſion of the Proteſtant religion, according to the ſtricteſt rules of the church of Scotland, as it was eſtabliſhed immediately after the Reformation, he was ſincerely and ſteadily devoted thereto, perhaps with a degree of zeal rather too fervent: however, he neither changed, nor attempted to change, his ſentiments; but made it the great buſineſs of his life to ſupport that church, and the conſti-

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tution of his country, as he underſtood it to be ſettled by law. In theſe principles he was ſtrongly confirmed by the advice, concurrence, and aſſiſtance, of many perſons of great quality and fortune, who afterwards changing their ſentiments, were obliged to ſuſtain their own characters at the expence of his.

It is a clear and full proof of his great parts and wiſe conduct, in that ſeaſon of life when men are uſually famed for other qualities than diſcretion, that in the year 1626 his majeſty was pleaſed to call him to the high office of a privy-counſellor, his father being then living, and himſelf, conſequently, no lord of parliament. At this time there is no doubt that he made great profeſſions of loyalty to his prince, by which muſt be underſtood, ſuch attachment to his perſon, and ſubmiſſion to his will, as was conſiſtent with the laws of the land, and might contribute to the good of the people. It is alſo clear, that his lordſhip was not at all tainted with the predominant vice of thoſe times, that of aggrandizing himſelf at the expence of his neighbours, or of the crown; for in 1628 we find he ſurrendered to the king, as far as in his power lay, the office of juſtice-general of Scotland, which was hereditary in his family, reſerving to himſelf and his heirs the office of juſticiary of Argyle and the Weſtern Iſles, and wherever elſe he had lands in Scotland, which agreement was afterwards ratified and confirmed by act of parliament.

It does not appear that his lordſhip took any great ſhare in the differences and diſputes that happened in Scotland from that time till the year 1633, when his majeſty came to viſit his native and hereditary kingdom; at which time, it is certain, that the Lord Lorn ſtood as high in his majeſty's favour as any man of quality in his country, and higher marks of duty and ſubmiſſion to the royal will could be hardly expected, than was ſhewn by his father and himſelf, in ſubmitting the deciſion of the differences unhappily raiſed between them to the king's pleaſure. It is on all hands agreed, that the king had then ſo good an opinion of his lordſhip, as to think the power and influence of his family in Scotland could not be repoſed in ſafer hands than his; otherwiſe he would not, in juſtice to himſelf and his poſterity, having it ſo much in his power as he had, have diſpoſed of it as he did. The part his lordſhip afterwards acted was that of a good patriot, which he all his life long underſtood to be that of a good ſubject; and if he did not give into all the projects of the king's miniſters, it muſt be allowed that his conduct was both open and uniform, and that he concurred with the greateſt and wiſeſt men in that kingdom. When by his father's death he became earl of Argyle, his ſuperior title gave him ſomewhat greater authority, but he employed it the ſame way; and that was, in keeping the country quiet, and ſeeing the laws put in execution. He ſtill acted and conferred with the council, and did there as much ſervice to his majeſty as any of them, notwithſtanding he

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was repreſented as the very chief of the Covenanters. The marquis of Hamilton was then the king's commiſſioner in Scotland; he was directed by, and correſponded ſolely with, Archbiſhop Laud; and in appearance, at leaſt, he laboured to introduce that prelate's ſcheme of government, againſt the voice of the whole nation; and when this could not be effected, the king was induced to enter into a war againſt them, which, as it was calculated to bring great diſtreſs upon the nation in general, ſo great care was taken by Laud's party, that the earl of Argyle ſhould have his ſhare of it in particular. But notwithſtanding their projects were well laid, yet the ſcheme was diſappointed. The earl of Argyle wrote a large vindication of his own conduct, and ſent it to court: the only anſwer which the king gave it was, that he ſhould be glad to receive his vindication from his own mouth.

The marquis of Hamilton was then ſent with a force by ſea; but finding that it was no way capable of dealing with a nation that were in a manner united againſt the meaſures he was to impoſe, he firſt entered into ſome conferences with the earl of Argyle, and other lords, himſelf, and then adviſed a treaty with the king, who was in the field. This brought about the firſt pacification in the month of June 1639, to which, by the advice of Laud, the king conſented. It was not long after this, that his majeſty ſent for the earl of Argyle, and ten or twelve more of the principal nobility, to London. This was thought an extraordinary thing in Scotland; and thoſe intruſted with the government there would not on any terms ſuffer all the lords to go, but ſent up the earls of Montroſe, Loudon, and Lowthian; which was very ill taken by the king, who was perſuaded by ſome about him to think, that it was ſhewing a great diſreſpect to, and want of confidence in the king.

It is very poſſible that the lords might not wholly confide in the honour and ſincerity of thoſe who had then the king's ear; and ſome reaſon they had for this diffidence, from the uſage the earl of Loudon met with, who very narrowly eſcaped loſing his life, and was actually impriſoned in the Tower of London, notwithſtanding the king's ſafe conduct. Theſe violent meaſures brought on another war with Scotland, to which the king is ſaid to have been principally excited by the earl of Traquair, who was then the king's commiſſioner to the parliament; and in the ſpring of the year 1640, the king marched againſt the Scots with a great army. But the Scots were well provided; and immediately marched into England with an army, and were ſo ſucceſsful, that a new treaty was ſet on foot at Rippon, in the month of September, and this produced a ſecond pacification, in which the king granted all the demands of the Covenanters; yet, in all theſe affairs, it does not appear that the earl of Argyle took any great ſhare. By this time the diſcontents in England were riſen to a great height, and his majeſty, being deſirous to ſee one of his kingdoms thoroughly ſettled, took

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took a ſudden reſolution of going to Scotland, where, with his nephew, the elector palatine, he arrived on the 12th of Auguſt, 1641. At this time he directed the marquis of Hamilton, whom he greatly truſted, to enter into a cloſe correſpondence with the earl of Argyle, in which he ſeems to have formed a right judgment of both their tempers: for though the marquis always profeſſed the higheſt loyalty to his maſter, yet he had a great concern for his country; and the earl, though he avowed the utmoſt ſteadineſs to the conſtitution, yet at the ſame time affirmed he had the warmeſt affection for his prince. This conjunction had very probably brought about an entire and effectual ſettlement in that kingdom, if ſome perſons, who were willing to have the entire management of it, had not formed a deſign againſt the lives of both theſe noblemen, in the middle of the month of October, which obliged them to quit Edinburgh for their own ſafety.

It is on all hands agreed, that the king had nothing to do with this ſtrange action; but it is alſo agreed, that the matter of fact is out of diſpute, and that ſuch a deſign there really was. This gave great interruption to the king's affairs, and put a ſtop to the ſettlement between him and the nation: but, as the hiſtorian of the Hamilton family acknowledges, the deſigns of the two lords were perfectly ſincere; and as the marquis meant nothing but the king's ſervice, ſo, to uſe the hiſtorian's own words, Argyle expreſſed a hearty concurrence in it. At this juncture, his majeſty had Preſbyterian divines about him; profeſſed a willingneſs to ſettle the church of Scotland according to the deſires of that nation; and was ſo well pleaſed with the openneſs and plainneſs of Argyle's behaviour, that, by letters patent, bearing date November 16, 1641, he created him marquis. It is very true, that ſome of our hiſtorians ſay, the king went at this time down to Scotland, to make a deed of gift of that kingdom with his own hands, which is an expreſſion not eaſily to be underſtood: another has been uſed, which is much plainer, and we believe nearer the truth; that in the end of November, when he quitted that kingdom, he went from thence a contented king, and left behind him a contented people. How the ſcene was afterwards changed, is another affair.

At this juncture there happened a tranſaction, which ſhews, beyond all manner of doubt, that the marquis was underſtood by the whole world, not only to be in the king's favour, but to be thoroughly and heartily inclined to his ſervice. The Iriſh rebellion was juſt broken out, upon which the Scots, as well as the Engliſh parliament, reſolved to ſend forces thither to ſuppreſs it; and the former determined the marquis of Argyle ſhould command their's; but that firſt, in conjunction with the earl of Loudon, he ſhould go to London, to mediate between the king and the Engliſh parliament; with both which meaſures his majeſty was perfectly well pleaſed: but the parliament being jealous of the marquis's attachment to the king,

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king, civilly declined it, by declaring, that they looked upon the marquis's preſence in Scotland to be then indiſpenſably neceſſary. At the beginning of the enſuing year, the Scots, as a nation, had very much in their power; for in the difference between the king and the parliament of England, that ſide to which they joined themſelves unanimouſly was ſure to prevail. This was a thing ſo plain, and withal ſo certain, that both his majeſty and the parliament ſaw and knew it; and therefore both parties began to court the Scots with all the pains imaginable. The marquis of Hamilton very prudently repreſented to the king, that this was an affair of a very nice nature; that his majeſty having a party in Scotland would be the ruin of him; but if his majeſty would gain the whole nation, the parliament muſt ſubmit to reaſonable terms; and when he had ſtated this difficulty, he offered to go and make uſe of his beſt endeavours to get over it. The king accepted his ſervice, and ſent a letter, by the earl of Lanerick, brother to the marquis, to his council in that kingdom, who in the laſt parliament had been declared conſervators of the peace, dated September 18, 1642. The marquis of Hamilton, according to his promiſe to the king, addreſſed himſelf to the marquis of Argyle, with whom he was then in great friendſhip; and by their joint labours a reſolution was obtained to ſend the marquis of Hamilton to Holland, to engage the queen to come over to Scotland, on a promiſe of ſecurity for her perſon, and the free exerciſe of her religion, for herſelf and family, offering to aſſiſt her majeſty in mediating with both Houſes; and in caſe they refuſed to make a ſettled and ſolid peace upon reaſonable terms, they undertook, that the whole force of Scotland ſhould engage for the king againſt them.

The king, at firſt, ſeemed not only ſatisfied but overjoyed with this; but ſome about him ſoon filled his head with jealouſies, that the Scots took too much upon them, upon which the king let this propoſition fall; and though the queen, who was extremely pleaſed with it, procured the marquis of Hamilton to be created a duke, on the merit of his ſervice, which was the greateſt he ever did, or indeed could do, yet ſhe could not hinder his being perſecuted afterwards, and ſent priſoner to Pendennis caſtle, as a traitor. After this, the affairs of Scotland took the worſt turn poſſible for the king. He had owned the conſervators by the letter before mentioned, notwithſtanding which, he was prevailed upon to grant a commiſſion to the earl of Montroſe, which threw that kingdom into a civil war, the king's authority being claimed on both ſides. The ſhare the marquis of Argyle had in this, belongs to the general hiſtory of thoſe times; and therefore we ſhall not meddle with it here, farther than to obſerve, that in 1644, Antrim, who was created a marquis for that very purpoſe, ſent over a great body of his Iriſh papiſts, who waſted and deſtroyed all Argyle's eſtate, and which was worſe, killed moſt of his people. In the courſe of this period Argyle was conſtantly em-

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ployed by the parliament, and had their authority for every thing he did, particularly in reſpect to a journey he made to Ireland; at his return from which he found the king in the hands of the Scots army at Newcaſtle, in which it is certain that he had no hand; but, upon his repairing thither, he had acceſs to, and was very kindly received by his majeſty. This was in 1646; and upon that occaſion it was thought neceſſary, by the parliament of Scotland, that he ſhould repair to London, with inſtructions to the commiſſioners. At this very time he was intruſted by his royal maſter with a ſecret commiſſion of the greateſt importance, which he executed with much dexterity, diligence, and fidelity. Yet his conduct at this very time has been grievouſly cenſured by thoſe who, it ſeems, were not in the ſecret, and were unacquainted that the meaſures he took, were not only moſt for the king's ſervice, but had alſo his majeſty's approbation.

In the ſucceeding year, when the duke of Hamilton undertook to lead an army out of Scotland into England for the relief of the king, the conduct of the marquis of Argyle is very much cenſured, becauſe himſelf and his friends differed in a debate from the majority of that parliament, and proteſted againſt the vote after it was carried. But if it be conſidered, that the marquis of Argyle had in his own breaſt the deciſion of the duke of Richmond and the marquis of Hertford, that if Scotland took part with the king, the Engliſh would riſe as one man againſt him; and that Sir Philip Warwick tells us, Hamilton had no engagements with the nobility that roſe about this time in England; it may be eaſily conceived why Argyle had ſo indifferent an opinion of an enterprize at the head of which Hamilton was ſet; a man, of all the Scotch nobility, more obnoxious to the Engliſh than any. It is certain that he was very right in his judgment, for the duke very ſoon threw away both himſelf and the army; and the marquis of Argyle, by ſeeming to have oppoſed his conduct, had intereſt enough thereby to hinder Cromwell from entering Scotland with his army, and making an abſolute conqueſt of it, which he might have eaſily done. Upon his marching ſouthwards, all our hiſtorians agree, that Scotland was left entirely in the hands of Argyle and his friends; and therefore, from their conduct at this time, we may form a true judgment of their real ſentiments and principles. The firſt thing they did, was to declare fully and plainly againſt the proceedings in England, and to order the Scots commiſſioners to proteſt againſt them; which they did in terms the moſt clear and explicit, ſhewing, that they looked upon the parliament of England as no longer ſubſiſting after the Houſe of Lords was taken away, and ſo many members of the Houſe of Commons excluded; that they had no power over the perſon of the king; and that whatever they pretended to do was arbitrary, unjuſt and illegal. It was not at that time in the power of the Scots to do more; the duke of Hamilton's precipitate attempt having weakened

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them extremely, but they took the beſt meaſures they could to put themſelves again in a poſture of defence; and as ſoon as they were informed of the king's being beheaded, they proclaimed his ſon: and it cannot be denied, that the marquis of Argyle employed all his intereſt and influence to procure his being invited into Scotland; which ſufficiently refutes that groundleſs and ſcandalous aſperſion; that Cromwell had communicated to Argyle his deſign againſt the king's life, and that it had been approved of by the latter. It is indeed true, that the marquis of Argyle, and thoſe who had then power in Scotland, inſiſted on the king's complying with their terms; which if they had not done, it would have been impoſſible for them to have brought the nation to adhere to him. As to what happened afterwards to Montroſe, the marquis of Argyle had no immediate hand in it. He had formerly made an agreement with him, which the committee of eſtates refuſed to ratify; and now, when he was brought to a trial for being in arms, as the Scots conſidered it, againſt his country, the marquis declared, that he was too much a party to be a judge, and therefore declined any ſhare in thoſe proceedings. At laſt, with much perſuaſion, in ſome meaſure againſt his own will, but certainly contrary to the advice of the noble hiſtorian, and others of the moſt favoured counſellors, the king determined to accept the repeated invitations of the parliament of Scotland, and to go over thither upon their terms. It is allowed, that this return of his majeſty was ſingly and entirely owing to the marquis of Argyle; and the hiſtorian of the Hamilton family tells us, that duke William, the laſt heir male of that race, when he found himſelf excluded by the parliament of Scotland, from any ſhare in public affairs, thought fit, notwithſtanding, out of pure loyalty to the king, to preſs him to cloſe with the propoſitions that were made him, and to rely upon the marquis of Argyle, as the only perſon, who, as things then ſtood, could ſerve him effectually: which is a convincing argument that the fact was really ſo; for had it been otherwiſe, the duke of Hamilton would never have attempted to make his majeſty believe ſuch great things of a man he then held to be his enemy. Upon his majeſty's arrival, he was very dutifully received by the marquis, and the utmoſt reſpect was paid to his perſon by all ſuch as approached him. It is true, that the king took the Covenant, and complied, in all other reſpects, with the terms agreed on in Holland, which we find ſome authors repreſenting as a great hardſhip, and aſcribing it ſolely to the marquis of Argyle. But granting this to be true, even theſe authors acknowledge, that the voice of the nation was with him: and if the marquis meant to reſtore the king, he could not diſcover the ſincerity of his meaning more plainly, than by urging him to make good his promiſes at the beginning, and to ſatisfy the people of that nation that he meant to keep his word with them. Neither was there any thing blameable in the marquis's conduct, ſuppoſing it to have proceeded merely from his zeal for the church of Scotland; ſince

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ſince this was agreeable to the whole tenor of his life, and the very principle upon which all that influence was grounded, which hitherto he had ſo effectually uſed for the king's ſervice and ſupport. It is alſo allowed, that the marquis's conduct in Scotland had a very great effect upon his countrymen in Ireland, who thereupon immediately and unanimouſly declared for the king. It is very certain, that as the marquis of Argyle had brought the Scotch nation to own and receive his majeſty upon the foundation of their conſtitution, ſo he was very ſolicitous that the king ſhould keep his promiſes with them, and that he ſhould act in ſuch a manner as might extinguiſh all their fears and jealouſies, in which impartial people will allow, that he acted like an able ſtateſman and a good ſubject.

Upon Cromwell's entering Scotland, it is confeſſed, that he met with effectual and obſtinate reſiſtance, and that he was never in ſo great danger of being defeated as in that expedition. There are very different accounts of the battle of Dunbar, which was fought September 3, 1650; in which, though Cromwell gained a great, yet it was an unexpected victory; and, notwithſtanding the marquis of Argyle had been very inſtrumental in raiſing that powerful army, which fought there in the king's cauſe, yet never any blame was charged upon him in reſpect to the defeat. He adhered to the king as ſteadily afterwards as he did before it; attended him at Perth, or St. Johnſtoun, with the ſame diligence and duty; and was ſo inſtrumental in the ſteps taken there for his majeſty's ſervice, that out of a full perſuaſion of the uprightneſs of his intentions, and the juſtice of his conduct, the king, of his own motive, was pleaſed to give him ſuch a teſtimony under his hand, as ought to convince poſterity that what ſome men have written, in reference to this noble perſon, proceeded either from partiality, or want of ſufficient light. This paper alone is of more weight than all the private memoirs, or general hiſtories of thoſe times put together; as King Charles II. is known to have formed very right judgments of men, and as he hath given us therein his judgment of the marquis's behaviour to this time. Such of the Engliſh as were about the king, and more eſpecially the duke of Buckingham, were very well ſatisfied with the marquis's conduct, and concurred with him in his meaſures. They knew very well, that there was no ſailing againſt wind and tide, and thought thoſe did the king ſervice that enabled him to ſail with them. But, after all, his majeſty was drawn to wiſh for a coalition of parties; and having intelligence that the Highlanders were in arms, and that ſeveral noblemen had joined with them, he ſecretly withdrew from Perth, intending to have caſt himſelf upon them. He was however prevailed upon to return; and the marquis of Argyle ſtill adhering cloſely to him, though he ſaw his majeſty diſpoſed to take other meaſures than thoſe he thought beſt for his ſervice, it was reſolved he ſhould be ſolemnly crowned at Scoon, with all the

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magnificence in the power of that diſtreſſed nation; which was accordingly done in January following, when the king, by his coronation oath, renewed all his former promiſes and obligations, and the crown was ſet upon his head by the marquis of Argyle, who was the firſt nobleman that did homage and ſwore allegiance. After this his majeſty entered into meaſures for procuring the Act of Claſſes, by which Montroſe's party were kept out of employments, to be repealed, which, though it might be againſt the judgment of the marquis of Argyle, yet he did not hinder his majeſty from proſecuting that deſign. It is very clear, from the hiſtories of thoſe times, that how much ſoever theſe ſteps might increaſe the king's army, they added very little ſtrength to it, or weight to his councils. New jealouſies aroſe, freſh ſtruggles for power began, Cromwell puſhed his ſucceſſes ſo far, that having at laſt made himſelf maſter of Perth, the king found himſelf obliged with his army to retire to Sterling, where, however, he was ſo ſtrongly poſted, that after ſeveral attempts to no purpoſe, Cromwell was obliged to lay aſide his deſign of attacking him. It was in the month of July that the king formed a reſolution of marching into England, which, it is allowed, was oppoſed by the marquis of Argyle. But though the marquis diſapproved the meaſure, and gave his reaſons againſt it, yet he would have accompanied his majeſty, if his lady had not lain at the point of death, which induced him to aſk the king's leave to remain behind; which was very graciouſly given, and he had the honour of kiſſing his ſovereign's hand, when he took leave of him at Stirling.

After the king's defeat at Worceſter, he retired to his own houſe at Inverary, where he continued to act as he thought beſt for his own defence, for a whole year; till falling ſick, he was ſurpriſed and made priſoner by general Dean, who afterwards brought him up to Edinburgh, where he was likewiſe a priſoner when Cromwell was proclaimed protector; and having received general Monk's orders to attend the council, he was, in conſequence of that attendance, obliged to be preſent at the ceremony of proclaiming the protector. While he was a priſoner, a paper was tendered to him to ſign, containing his ſubmiſſion to the government, as ſettled without King or Houſe of Lords: which he refuſed; but afterwards, when he was in no condition to ſtruggle, he did ſign a paper, promiſing to live peaceably under that government. His chaplain, Mr. Alexander Gordon, while the Engliſh were at Inverary, prayed conſtantly for his majeſty; and when the marquis himſelf prayed, he always mentioned thoſe to whom he was engaged, by natural, civil, or chriſtian bonds. His country was the laſt that ſubmitted; and even then his ſon did not ſubmit. The marquis did indeed uſe great civility towards the perſons in power, which was the more neceſſary, becauſe, as Whitlocke and other writers of that party tell us, he was under continual ſuſpicions; ſo far is it from being true that he was looked upon

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upon by them as a man firm in their intereſt, or one in whom they might confide. He oppoſed the act of union upon plauſible and juſt motives, but in reality with a view to hinder it from ſucceeding at all.

In 1656, when king Charles II. had a conference with Don John of Auſtria upon the ſtate of his affairs in Scotland; and amongſt other things it was objected to him, that the marquis and his ſon the lord Lorn, had the greateſt intereſt there, and that it was ſuſpected they were againſt him; his majeſty anſwered clearly, that for the lord Lorn, he could depend as much upon him, as upon his brother. In regard to the marquis, he contented himſelf, with ſaying, he was a very wiſe man; but at laſt confeſſed, that he had received more money from him, than from any perſon in Scotland. It is not to be inferred from hence, that the king had any doubts, at that time, about his fidelity; but knowing his cautious way of acting, he was unwilling to declare his ſentiments plainly, even to Don John. Under Richard's Protectorate, the marquis was choſen for the ſhire of Aberdeen; and though he had refuſed to ſerve in Oliver's Parliament, yet he thought fit to go up then to London, and wrought there, as he told ſeveral after he came down again to Scotland, for his majeſty's ſervice, as it was afterwards proved, for his ſervice effectually, by making that breach, by which his majeſty entered. It ſeems, however, that during Monk's government in Scotland, he looked upon the country as abſolutely conquered; and his conceiving the thing in this light, very probably induced him to take many ſteps, that he would not otherwiſe have done.

Upon the king's reſtoration, he was differently adviſed by his friends: ſome perſuaded him to go immediately up to London, and congratulate his majeſty on his return; others thought it more adviſeable, that he ſhould wait till the government was ſettled. There is no doubt, that he weighed very ſeriouſly both theſe opinions; but at laſt, he determined upon the former, as the more open and honeſt, if not the moſt prudent courſe. He accordingly came up to London, where he arrived July 8, 1660; though it is reported, that orders had been procured from the king to ſtop him on the road. Immediately after his arrival, he went to Whitehall; of which, when the king was informed, he ſent Sir William Fleming to carry him to the Tower. He preſſed very earneſtly, that he might be allowed to ſee the king, but his enemies prevented that: they knew his great abilities, and they knew the confidence the king had in him; they knew, likewiſe, the arts by which that confidence had been ruined; and therefore they cauſed him to be hurried away without ceremony, indeed without civility or decency. After he was committed to the Tower, he made application for liberty to have affidavits and declarations of ſeveral perſons in England, particularly of the marquis of Hertford, taken upon ſome matters of fact; but this

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piece of juſtice was denied him. At the very time he was committed to the Tower, the marquis of Antrim was alſo ſent thither, for affirming, that the Iriſh had acted by the late king's authority; and it will not certainly do any great honour to that adminiſtration with poſterity, who thought it conſiſtent with the king's reputation to diſmiſs the latter ſo eaſily, and to proſecute the former to deſtruction without mercy. He was continued in the Tower for about five months, and in December was ſent down by ſea to Scotland, very narrowly eſcaping ſhipwreck in his paſſage by a ſtorm. As ſoon as he arrived, he was ſent priſoner to the caſtle of Edinburgh, in order to be brought to a trial before the parliament of Scotland, to which his capital enemy, the earl of Middleton, was ſent down lord high commiſſioner; who, through the whole courſe of it, argued with a vehemency, that would have been highly indecent in an advocate, and therefore we know not what to call it in a judge. A long charge was exhibited againſt the marquis, comprehending a vaſt variety of facts, from the year 1638; which was done purpoſely to render him odious, and to raiſe a clamour againſt him, for moſt of them were incapable of any kind of proof; and all before the year 1651, were abſolutely pardoned by the act of indemnity, which his majeſty had paſſed in that very year. He had counſel aſſigned him to the number of ſix; and amongſt theſe, was Mr. Mackenzie, afterwards the famous Sir George Mackenzie. On the 13th of February, he was brought before the parliament, where he deſired leave to ſpeak before his indictment was read; which was refuſed him, as were alſo ſome other things, that in any caſe but his, would have been looked upon as matters of courſe. Theſe ſteps were probably taken to ſhorten the trial, which however was very long; for though no pains were ſpared to ſearch almoſt every ſhire in Scotland, to find out people to blacken his character, yet, when the matters came to be looked into, they turned to no account. At laſt, they were forced to fix upon his joining with the Engliſh, as the only ſpecies of treaſon that could affect him; and, in reference to this, the earl of Loudon, ſo many years chancellor, defended him with great warmth and eloquence.

On the 29th of April, the earls of Glencairne and Rothes, and Mr. James Sharpe, afterwards archbiſhop of St. Andrew's, were ſent up to court to give an account of the proceedings. The marquis alſo ſent up his ſon, lord Niele Campbell, to act on his behalf; and it is ſaid, that the king wrote to his commiſſioner, the earl of Middleton, requiring him to preſs no acts of treaſon, but ſuch as happened after the year 1651, and not to proceed to ſentence before his majeſty had reviſed the proceedings. With the former inſtruction the commiſſioner complied, but pretended, that the latter manifeſted ſuch a diſtruſt of the parliament, that he durſt not mention it. The depoſitions of abundance of people were taken, with reſpect to

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the marquis's acting under, and owning, the government eſtabliſhed in Scotland in 1652.

At laſt, upon the evidence, produced on May 3d, 7th, and the 8th, they pronounced him guilty, after debates, which laſted many days; and on Saturday, May 25, they pronounced the following ſentence, "That he ſhould be beheaded on the Monday following, at the croſs of Edinburgh; that his head ſhould be ſet up, where the marquis of Montroſe's formerly ſtood, and his coat of arms torn before the parliament, and at the croſs." He behaved on that occaſion with great firmneſs and conſtancy, as well as much calmneſs and dignity. The ſentence being pronounced, he was going to ſpeak, but the trumpets ſounding, he ſtopped till that ſtrange ceremony was over; then lifting up his eyes, he ſaid, "I had the honour to ſet the crown upon the king's head, and now he haſtens me to a better crown than his own:" then directing himſelf to the commiſſioner and parliament, he added, "You have the indemnity of an earthly king in your hands, and have denied me a ſhare in that; but you cannot hinder me from the indemnity of the King of kings, and ſhortly you muſt come before his tribunal. I pray he mete not out ſuch meaſure to you as you have done to me, when you are called to an account for all your actions, and this amongſt the reſt." He was conducted from the bar to the common gaol of Edinburgh, where he remained to the time of his death. He behaved on the ſcaffold with the intrepidity of a hero, or rather, with the conſtancy of a Chriſtian.

CAMPBELL (ARCHIBALD), earl of Argyle, ſon to the former, and himſelf one of the worthieſt noblemen, and one of the moſt diſtinguiſhed patriots of the age in which he lived. He was educated under his father's eye, and came to be very early diſtinguiſhed in the world by his perſonal merit, as well as by his titles and the high rank he held in his country. When king Charles II. was invited home to receive the crown of his ancient and hereditary kingdom in 1650, he was conſtituted colonel of his majeſty's foot-guards, in which there happened ſomething very particular: for whereas all commiſſions were then granted by the parliament of Scotland, and they affected a kind of ſovereign authority, the lord Lorn refuſed to act without a commiſſion from the king, which was accordingly granted him. In this command he ſerved with great bravery at the battle of Dunbar, where his regiment ſuffered exceedingly; and he continued in this command ſo long as his majeſty remained in Scotland, behaving himſelf with ſuch tenderneſs and affection, as well as fidelity and duty, to that prince, as gained him a high place in his favour; more eſpecially as he was always ready to obey his maſter's commands, and did every thing to alleviate that conſtraint, which, from the rigid ſeverity of the clergy, his majeſty was for ſome time under. Neither was his zeal for the king's ſervice at all abated by the

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the fatal defeat at Worceſter: on the contrary, he remained in arms, kept up a party in the Highlands, joined readily with the moſt inveterate enemies of his family for the king's ſervice, even though he found himſelf very ill uſed by them, and more than one attempt was made to impriſon him. But neither the hardſhips he went through, nor the treachery to which he was expoſed, could induce him to quit the royal cauſe; and the teſtimonies of favour he had received from his majeſty, made ſo ſtrong an impreſſion on his mind, that he continued active when the king's affairs were deſperate, until he brought his own into the ſame condition. This conduct made him ſo obnoxious to Cromwell, that there was no perſon in Scotland whom he purſued with greater animoſity, as appears by his excepting him out of his general pardon, in 1654. Yet, even this did not at all diſcourage him, or prevail upon him to deſiſt from giving that uſurper all the trouble that was in his power, till he received General Middleton's orders, by the king's authority, to capitulate, which were dated December 31, 1655. He then ſubmitted to live quietly and peaceably, but never owned either Oliver or Richard's government, but remained obnoxious to thoſe ſort of men who derived their power from them ſo long as it continued.

Upon the king's reſtoration, he came up to London to congratulate him, and brought with him a letter from his father, containing aſſurances of his duty; which the king received in ſuch manner, as gave that unfortunate nobleman thoſe hopes, which proved the cauſe of his deſtruction. All the time of his father's proſecution, Lord Lorn remained at court, and laboured indefatigably to do him ſervice; and though this inſtance of filial piety ought certainly to have endeared him to all ranks of men, yet ſuch was the ſtrange diſpoſition of thoſe times, that it ſerved only to ſharpen the edge of their reſentments who were enemies to his family, and laboured the deſtruction of it, that they might raiſe their own. Theſe men, who were ready to take any advantage, and were not either afraid or aſhamed to commit any act of violence neceſſary to ſerve their purpoſes, though the royal authority was ever ſo much proſtituted, or the conſtitution of their country ever ſo much weakened thereby, ventured upon ſuch a ſtep to remove this noble and innocent perſon, as will appear to be full as ſingular, as it was iniquitous and cruel. Lord Lorn had diſcovered that theſe people had, by the baſeſt intrigues and blackeſt calumnies, hindered his majeſty from extending to him his royal favour, as he was naturally inclined; and having by the aſſiſtance of the earl of Berkſhire convinced the earl of Clarendon, upon whom they chiefly depended, of the injuries and injuſtice that was done him, he thought fit to communicate the ſucceſs that attended his endeavours to his friend the lord Duffus by a letter. This letter was intercepted and carried to the earl of Middleton, who finding his own and his friends views entirely diſconcerted, exhibited the letter to the parliament of Scotland as a libel upon their proceedings,

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proceedings, and projected thereupon a new method of bringing things round again, by taking his lordſhip's life, as he had done his father's. The parliament of Scotland at that time, wholly at his devotion, concurred in this ſcheme; and June 24, 1662, ſent up a repreſentation to the king, ſetting forth, that the eldeſt ſon of the late marquis of Argyle had both ſpoken and written againſt their authority, and requeſted that he might be ſent down to ſtand his trial. The king, upon reading the letter, on which this accuſation was founded, acknowledged it to be indiſcreet, but thought there was nothing criminal in it, which induced him to comply with their requeſt, and to lay his commands upon Lord Lorn to go down to Edinburgh; which he did; and on the very day of his arrival, which was July 17, he appeared in parliament, and made a handſome ſpeech in his own juſtification; notwithſtanding which, he was immediately committed cloſe priſoner to the caſtle, and a proceſs commenced againſt him, for what in the Scotch laws is ſtiled leaſing-making, that is, for creating diſſention between the king and his ſubjects, by giving the former falſe and lying informations. Lord Lorn inſiſted in his own defence, that there was nothing in his letter of that nature; that he ſpoke only of his juſtifying himſelf againſt lies that had been told the king to his prejudice, but had accuſed no body, or pretended to have grounds for accuſing any. But thoſe he had to do with ſhewed very little regard to his defence; for on the 26th of Auguſt following, they condemned him to loſe his head, and to forfeit all his eſtate: but they were ſo merciful, as to leave the day of his execution to the king's pleaſure, which yet perhaps they had not done, if his majeſty, by his letter to the earl of Middleton, had not poſitively commanded him not to proceed to any ſentence whatever; for he had no conception that any ſet of men would have turned ſo ſlight a thing into a capital offence without his approbation and conſent. When this news came to England, it filled the court with aſtoniſhment, and the earl of Clarendon was the firſt perſon to declare, that if the king ſuffered ſuch a precedent to take place, he would get out of his dominions as faſt as his gout would let him. Yet his lordſhip ſuffered a long and ſevere impriſonment, for he was not diſcharged out of the caſtle till the 4th of June 1663, after the earl of Middleton had loſt his power, and his own friends were come into favour. Soon after he was reſtored to his grand-father's title and eſtate, and part of his father's was ordered to be ſold for the payment of debts. The king having once taken this ſtep, returned to his natural inclination for a perſon in whom he had formerly ſo entire a confidence; and as a farther mark of his favour, was pleaſed to order that he ſhould be ſworn a privy-counſellor. In this capacity he was a great ſupport to the earl of Lauderdale, ſo long as his adminiſtration was carried on with any kind of temper and diſcretion; but he never concurred in

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any of his violences, but on the contrary, ſtudied all he could to ſoften, if not prevent them. The principles of both earls were very nearly alike: the only difference was, that the earl of Argyle acted as cloſely to his as poſſible, whereas the conduct of the earl of Lauderdale was directly oppoſite to his ſentiments. He made it his buſineſs to carry the prerogative high, becauſe he had the ſole power of directing it; and he maintained the biſhops in Scotland with a high hand, though a rigid preſbyterian in his heart, becauſe he thought this neceſſary to ſuſtain his influence at court. It is inconceivable what troubles this created in Scotland, where Dr. Sharp, archbiſhop of St. Andrew's, was in a manner at the head of the domeſtic adminiſtration, who had much of Laud's ſpirit, only he had better parts, with regard to his public character. This management drove the zealous preſbyterians in 1666 into a rebellion in the Weſt, upon which the earl of Argyle, to ſhew his loyalty, raiſed fifteen hundred men, but the archbiſhop took care they ſhould not be employed; and the rebels being defeated by the king's regular troops on the 27th of November the ſame year, many were executed for this weak and fooliſh inſurrection, and many more had been executed if the king had not interpoſed, and poſitively commanded that ſuch as would promiſe to live quietly, ſhould not only be ſpared, but be ſet at liberty. The adminiſtration proceeded afterwards with ſtill greater violence; and Lauderdale, who was now created a duke, began to forſake his old friends, who were not inclined to go all the lengths he would have them. Amongſt theſe was the earl of Argyle, who, though he loſt the confidence of the miniſter for ſome time, yet was known to ſtand ſo well with the king, and had ſuch an intereſt in his country, that it was not thought proper to remove him, either from the board as a privy-counſellor, or from his place as one of the lords of the treaſury. In 1678, things came to a great criſis: the weſtern part of the kingdom was grown univerſally diſaffected; and to root out this bad diſpoſition, the duke of Lauderdale contrived, or at leaſt conſented, to an odd remedy, which was bringing down the Highlanders upon them. This had ſuch dreadful effects, that ſome who had been hitherto his friends, could not help complaining of it, and even ſuggeſting, that they would carry their complaints to the throne; upon which a proclamation was publiſhed, forbidding men of quality to go out of the kingdom without licence: but notwithſtanding this, the earls of Athol and Perth, who were both privy-counſellors, went up to London to ſet forth their grievances; where, however, they were but indifferently received, though the king took a reſolution to put the government of that kingdom into other hands. In the midſt of all theſe diſturbances, the earl of Argyle maintained his wonted moderation; he ſent no troops to the Highland army, nor did he join in attacking the miniſtry. Public affairs being in great confuſion in England, his majeſty thought fit to ſend his brother, the duke of York, in 1681, down

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to Scotland; where, upon his firſt arrival, he behaved with ſuch mildneſs and modeſty, with ſo good a temper, and with ſo much moderation, that the nobility were extremely pleaſed, and the greateſt part of the nation perfectly ſatisfied. His Royal Highneſs was particularly obliging to the earl of Argyle: he was well acquainted with the great power he had, ſaw the general eſteem he was in, and from thence formed ſuch a notion of his influence, that there is but too much reaſon to believe, he took a reſolution, either to delude or to deſtroy him. In order to this, he took paths to ſift him on ſeveral heads, but chiefly with reſpect to the government in Scotland, and the part he would take, in caſe the king was either inclined to, or forced upon an act of excluſion. The earl anſwered him candidly and fairly: he gave him the ſtrongeſt aſſurances of his ſervice, ſo long as the proteſtant religion was not ſtruck at: if any ſuch thing ſhould happen, he frankly declared he would oppoſe him. On the other hand, he intimated, that his duty to the king was entire, and ſhould be ſo to him, when he became ſo; but till that happened, he would always adhere to his royal maſter. The Duke, upon this, grew cold towards him, but was ſtill as civil, or rather more civil than ever. Upon the opening of the parliament, two laws were propoſed; the firſt, for confirming thoſe in being againſt popery; the ſecond, making it high-treaſon to propoſe any alteration in the ſucceſſion: the former was intended to pleaſe the people; the latter, for the ſecurity of his Royal Highneſs. In the firſt the earl concurred, as might well be expected; but he went into the latter with a warmth ſomewhat unuſual to him; and many thought, that this would have perfectly eſtabliſhed him with the duke, who ſpoke of his conduct on that occaſion, in terms of the higheſt gratitude and reſpect. There was a third act paſſed for eſtabliſhing a teſt, by which all who were in employment, or ſhould be ſo, were obliged to take an oath, not to attempt any change in the conſtitution of church or ſtate. What the real intention and deſign of this law was, is very hard to ſay; but certain it is, that it became the occaſion of much diſcontent and confuſion. The earl of Argyle oppoſed it in parliament, where he behaved himſelf with the greateſt ſteadineſs and conſtancy, though he could not help ſeeing that very deep and dangerous deſigns were formed againſt him. After the law was paſſed, many of the nobility expreſſed their ſcruples about the oath; others abſolutely refuſed it; and the marquis of Queenſbury would not take it without an explanation. The earl of Argyle thought the ſame thing neceſſary; and being ſummoned to take the oath as a privy-counſellor, he drew up a ſhort explanation, which he ſent to the duke of York for his approbation; and having received it, gave it as his ſenſe of the oath, November 3, 1681, when he took and ſigned it as a privy-counſellor. The privy council themſelves explained the oath that very day, in terms not very different from Argyle's. He took his ſeat at the board afterwards,

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and his Royal Highneſs ſeemed very well pleaſed with him, and ſpoke more kindly than he had done for ſome time before. The next day, the earl was ſummoned to take the oath again as a commiſſioner of the Treaſury, where he offered the ſame explanation, when he was deſired to ſign it, which he refuſed to do. The next day, he went to wait upon the duke, who appeared diſpleaſed, and deſired him not to go out of town: the ſame command was repeated by the privy-council, and the term fixed to their next meeting, which was on the eighth. They then ſent up a complaint of the earl's explanation to the king; and the ſame day ordered the earl to ſurrender himſelf priſoner to the Caſtle of Edinburgh; which he did. In the next place, without ſtaying for his majeſty's anſwer, they commenced a proſecution, at firſt, as it ſeems, for a high miſdemeanor; but ſoon after, they changed their reſolution, and cauſed him to be indicted before the juſticiary for high treaſon. The earl was brought to his trial on the twelfth of December, where, notwithſtanding his own and Sir George Lockhart's moſt admirable ſpeeches, he was found guilty. The privy-council, upon this, wrote for the king's leave to proceed to ſentence, of which the earl having private intelligence, ſent up a gentleman to court, in order to procure him the beſt account he could of the king's diſpoſition. Before he could have any return from this meſſenger, his lordſhip received many notices from his friends in Scotland, of circumſtances no way favourable: ſuch as, that the duke refuſed to hear any interceſſion; that few of his friends had any farther credit with his Royal Highneſs; and that orders were given for preparing rooms for him in the common gaol, to which noblemen were ſometimes remo ed a few days before their execution. Theſe notices induced him to think of his eſcape, and of contriving means for it; but he was not abſolutely fixed in his reſolution till the twentieth of December, when he had letters from London, that did not give him any great hopes of the king's being unalterable in his deſire of ſaving him; and as he was apprehenſive of being removed the very next day, he reſolved not to delay his eſcape a moment. Accordingly, about eight o'clock at night, not without ſome difficulty, he got out of the caſtle, and in a few days ſafely out of Scotland into the South of England, and from thence to London. Upon receiving the king's letter of permiſſion, the council thought fit to direct, that ſentence ſhould be publicly proclaimed at the Croſs, notwithſtanding the earl's abſence, and the application of the counteſs of Argyle upon that account. The ſentence was accordingly publiſhed, and his arms torn at the croſs of Edinburgh, as if he had been in open rebellion, and had fled from juſtice. While the earl was at London, he was not ſo cautious in concealing himſelf as might have been expected; ſo that the court had frequent accounts of him, of which no great notice was taken. It is certain that the king had a very good opinion of him, and diſcouraged all ſearch after him.

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Upon the acceſſion of king James, many of the gentlemen of Scotland, that had been obliged to fly their native country, by the violent proceedings of the perſons entruſted with power there, began to preſs the earl of Argyle to make ſome attempt upon that kingdom; which he might the more probably be inclined to do, becauſe he looked upon his attainder to have diſſolved entirely all the obligations he was under as a ſubject. Beſides, he conſidered the government in Scotland as unſettled, the king not having as yet taken the coronation oath; and therefore he thought himſelf at liberty to make ſome attempt, for recovering the conſtitution by force of arms. He concerted his deſign with the duke of Monmouth, who was at the ſame time to try what impreſſion he could make in England; but he promiſed the earl of Argyle that he would not declare himſelf king, which however he did, and this proved very prejudicial to them both.

The earl carried on his preparations with great ſecrecy, and bought up arms in the name of a perſon who was an agent for the ſtate of Venice; but his ſtock did not go any great way, and the number of perſons he carried over was far from being conſiderable. He ſailed north about, and had a very ſafe voyage; but ſending a boat aſhore to the Orkneys, and being obliged to leave her by the wind's changing, the government had very early intelligence at Edinburgh of his being at ſea; upon which orders were immediately ſent for ſecuring ſuch gentlemen in Argyleſhire, as were ſuſpected by them. By this precaution, the earl's deſign was, in a manner, ruined; for he looked upon it, that after his landing, he ſhould very ſoon be five thouſand ſtrong; whereas he was never able to collect above half that number; and even theſe were not all of them determined; for the face of things, and the temper of men's minds, were by this time very much changed, the ſeverity of the government having frighted ſome, and diſpirited all; ſo that thoſe who joined him, were far from having the courage and alacrity that he expected. He had ſtill hopes of increaſing his body of men; and this led him into Kintyre; but his endeavours were ineffectual. On the 27th of May, he came with his forces, which were not above fifteen hundred men, to the Tarbet; and there he publiſhed his declaration. His own intention was, to have marched from thence to Inverary; but the principal perſons about him differing from him in opinion, his meaſures were diſconcerted, and ſoon after all things fell into confuſion; and he endeavouring to make his eſcape, was taken by five country fellows, who carried him priſoner to Glaſgow; from whence, on the 20th of June, an order came for carrying him up to Edinburgh; where it was very ſoon reſolved to put him to death upon his former ſentence; and he was accordingly beheaded, June 30, 1685. He ſhewed great calmneſs, conſtancy, and courage, under his misfortunes: he eat his dinner the day of his death very chearfully; and, according to his cuſtom, ſlept after it a quarter of an

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an hour, or more, very ſoundly. At the place of execution, he made a ſhort, grave, and religious ſpeech; and after declaring ſolemnly, that he forgave all his enemies, he ſubmitted to death with great firmneſs and compoſure of mind.

CAMPBELL (JOHN) ſecond duke of Argyle, and alſo duke of Greenwich and baron of Chatham, grandſon to the ſubject of the preceding article, was born on the 10th of October, 1678. He was ſon to Archibald, duke of Argyle, by Elizabeth, daughter of ſir Lionel Talmaſh, of Helmingham, in the county of Suffolk. It is mentioned as a remarkable circumſtance, and which gave riſe to many ſuperſtitious obſervations, that on the very day, and preciſely at the time, when his grandfather was executed at Edinburgh, he fell out of a three pair of ſtairs window, without receiving the leaſt hurt. Of the truth of this fact we know nothing, but from the authority of Mr. Robert Campbell, the writer of his life. At the time when this accident is related to have happened, he was between ſix and ſeven years of age, and was at the houſe of Dunybriſſel, the ſeat of his aunt, the counteſs of Murray. He very early gave ſigns of ſpirit and capacity, but without ſhewing much inclination for cloſe ſtudy; though he is ſaid, at the age of fifteen, to have made a conſiderable progreſs in claſſical learning, and in ſome branches of philoſophy, under the tuition of Mr. Walter Campbell, afterwards miniſter of Dunoon, in Argyleſhire. It ſoon appeared, that his diſpoſition led him moſt towards a military life; and he began to apply almoſt his whole attention to the art of war, for which he diſcovered great talents. This propenſity was encouraged by his father: and being introduced at the court of king William, under the title of lord Lorn, he was preferred by that prince to the command of a regiment of foot, in the year 1694, when he was not quite ſeventeen years of age; and in that ſtation he gave ſignal proofs of courage and military capacity.

He continued in this ſituation during the remainder of king William's reign, and till the death of his father, the firſt duke of Argyle. That nobleman dying on the 28th of September 1703, he ſucceeded him in his honours and eſtate; and was ſoon after ſworn of Queen Ann's privy council, appointed captain of the Scotch horſe-guards, and one of the extraordinary lords of ſeſſion. He was likewiſe made one of the knights of the order of the thiſtle, when her majeſty, the following year, ſigned a patent for reviving and reſtoring that order.

In 1705, he was nominated her majeſty's lord high commiſſioner to the Scottiſh parliament, though he was then only twenty-three years of age. This appointment was ſo much to the ſatisfaction of that nation, that his grace was met on the borders, near Berwick, by a ſquadron of the marquis of Lothian's dragoons, on the 23d of April; and that night he arrived at Dunbar, attended by a great number

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number of persons of distinction. The next day, the lord advocate, the lord provost, and magistrates of Edinburgh, met him at Edgbucklinbrack, with above 600 horse, and there were also in his retinue 34 coaches and six of the nobility and gentry. On the 28th of June, his grace opened the parliament by a gracious speech, which was very well received. He was so well convinced of the advantages which would result to both kingdoms from an union between England and Scotland, that he employed his whole interest in the promotion of that measure: and, during his stay in Scotland, notwithstanding great opposition, and strong protests were made against it, an act was passed in the parliament of that kingdom for a treaty with England, which proved the basis of that union which was soon afterwards effected.

On his arrival in England, her Majesty was so well satisfied with his conduct and his services, that she created him a peer of England, by the title of baron of Chatham, the earl of Greenwich; and on the 3d of December, in the same year, he was introduced into the house of peers between the earl of Rivers and the earl of Kingston, the duke of Northumberland officiating as lord great Chamberlain. In 1706, he made a campaign under the duke of Marlborough; and greatly distinguished himself by his courage and conduct in the battle of Ramillies, in which he acted as a brigadier-general. He also rendered himself conspicuous at the siege of Ostend, and in the attack of Menin, a town that was a key to the French conquests in the Netherlands, and of which his grace took possession on the 25th of August.

After that event he returned again to Scotland, in order to be present in the parliament of that kingdom, when the treaty for the union was agitated. He was very active in the promotion of it, though he declined being one of the commissioners. When a riotous multitude came to the parliament close, demanding with loud clamours "That the treaty of union should be rejected," his grace went out of the house, and appeased the people who were assembled, by the calmness and strength of reason with which he addressed them. However, his zeal in the promotion of the union rendered him less popular in his own country than any other part of his conduct, though even his enemies did justice to the rectitude of his intentions.

In 1708, the duke of Argyle commanded twenty battalions at the battle of Oudenarde; and the troops under his command were the first of the infantry that engaged the enemy, and they maintained their post against unequal numbers. He likewise assisted at the siege of Lisle; and commanded as major-general at the siege of Ghent, taking possession of the town and citadel on the 3d of Jan. 1708-9. He was afterwards raised to the rank of lieutenant-general, and commanded in chief under general Schuylemberg, at the attack of the citadel of Tournay. He had also a considerable share, on

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on the 11th of September, 1709, in the victory at Malplaquet, where he was much expoſed, and gained great honour, but came off unhurt.

On the 20th of December, 1710, he was inſtalled a knight of the garter, his late majeſty being then received into that order by proxy, and alſo the duke of Devonſhire. About this time he took ſome part in the debates in parliament, relative to the inquiry which was ſet on foot concerning the management of affairs in Spain: and on this occaſion he ſpoke and voted with the Tories, and joined in the cenſure that was paſſed on the conduct of the late Whig miniſtry.

On the 18th of January, 1710-11, he was appointed ambaſſador extraordinary and plenipotentiary to Charles the Third, king of Spain, and commander in chief of her majeſty's forces in that kingdom. Dr. Smollett obſerves, that his grace "had long been at variance with the duke of Marlborough, a circumſtance which recommended him more ſtrongly to the miniſtry." But it is intimated, that ſome of his friends were averſe to his acceptance of theſe employments, being ſenſible, from the ill ſtate of our affairs in Spain, how extremely difficult it would be for him to gain any ground in that kingdom. However, he ſet out for Barcelona, and in his way thither arrived at the Hague on the 4th of April. He made a viſit to the grand penſionary, and another to lord Townſhend, the Britiſh plenipotentiary at the Hague: but though the duke of Marlborough was there at that time, he did not viſit him. When he arrived at Barcelona, on the 29th of May, he found the troops in ſo wretched a condition, and the affairs of the allies at ſo low an ebb, by the loſſes ſuſtained the preceding year at the battle of Almanza, and in other actions, that he was not able to undertake any thing of conſequence. The Britiſh troops were in the utmoſt diſtreſs for want of ſubſiſtence, though the miniſtry had promiſed to ſupply him liberally, and the parliament had granted 1,500,000l. for that ſervice. The duke of Argyle wrote preſſing letters to the miniſtry, and loudly complained that he was altogether unſupported: but all his remonſtrances were ineffectual; no remittances arrived; and he was obliged to raiſe money on his own credit, to defray part of the ſubſiſtence of the troops. He had the misfortune alſo to be ſeized with a violent fever, which rendered it neceſſary for him to quit the camp, and retire to the town of Barcelona. It is pretended, that about this time a ſcheme was formed in England to aſſaſſinate him in Spain: but this appears to have been a report without foundation. His health being re-eſtabliſhed, he at length quitted Spain, without having been able to attempt any enterprize of importance: and, indeed, the miniſtry were now privately employed in negociating the peace which was afterwards concluded at Utrecht. Before his return to England, he went to Minorca, of which he had been appointed governor: but made no longer ſtay there.

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In June 1712, the queen appointed him general and commander in chief of all the land forces in Scotland, and captain of the company of foot in Edinburgh caſtle. But he did not long continue upon good terms with the miniſtry; and indeed he openly oppoſed their meaſures in parliament. He ſpoke againſt a bill which was brought in by the adminiſtration, appointing commiſſioners to examine the value and conſideration of all the grants of crown lands made ſince the Revolution, by which a general reſumption was intended to have been made. In 1714, when it was debated in the Houſe of Peers whether it ſhould be reſolved that the Proteſtant ſucceſſion was in danger under the then adminiſtration, the duke of Argyle maintained the affirmative, and alſo declared his diſapprobation of the proceedings of the miniſtry relating to the peace of Utrecht.

His grace's conduct in parliament having given great offence to the miniſtry, he was about this time deprived of all the employments he held under the crown; and he continued to oppoſe the adminiſtration to the end of this reign. But when queen Anne's life was deſpaired of, he attended the council-chamber at Kenſington, as did alſo the duke of Somerſet, without being ſummoned. The members of the council were ſurprized at their appearance; but the duke of Shrewſbury thanked them for their readineſs to give their aſſiſtance at ſo critical a conjuncture, and deſired them to take their places; and their attendance on this occaſion was conſidered as highly ſerviceable to the intereſts of the houſe of Hanover.

On the demiſe of the queen, the duke of Argyle was appointed one of the lords juſtices for the government of the kingdom till king George I. ſhould arrive in England. He had been nominated to this office by that prince before the death of the queen. On the 27th of September, 1714, he was again conſtituted general and commander in chief of the forces in Scotland; and on the firſt of October following he was ſworn a member of the new privy council. On the 5th of the ſame month he was appointed governor of Minorca; and on the 15th of June, 1715, made colonel of the royal regiment of horſe guards in England. He was alſo one of the commiſſioners for eſtabliſhing the houſhold of the prince and princeſs of Wales, and was made groom of the ſtole to the prince.

When a rebellion was raiſed in Scotland in favour of the Pretender, the duke of Argyle was ſent to take the command of the forces there. He was very aſſiduous in raiſing troops for his majeſty's ſervice, and in taking proper meaſures for ſuppreſſing the rebellion. On the 13th of November he engaged the rebel army, commanded by the earl of Mar, at Dumblain. The duke's troops did not conſiſt of more than three thouſand five hundred, while thoſe of the earl of Mar amounted to nine thouſand. Notwithſtanding this inequality of numbers, the rebels were worſted, though the victory was not complete, and was indeed claimed by both ſides.

Soon after the battle of Dumblain, the duke of Argyle was joined

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by ſome dragoons from England, and by ſix thouſand Dutch troops, under general Cadogan; and being thus reinforced, he compelled the rebels to abandon Perth, on the 30th of January, 1716; and the Pretender was ſoon afterwards obliged to retire to France with the utmoſt precipitation. The duke of Argyle now repaired to Edinburgh, where he arrived on the 27th of February, and was magnificently entertained by the magiſtrates of Edinburgh, in gratitude for the ſignal ſervices he had rendered to that city and kingdom in the ſuppreſſion of the rebellion. On the firſt of March he ſet out for England, and arrived on the 6th of that month in London, where he was very graciouſly received by his majeſty.

On the 10th and 16th of April he ſpoke in the Houſe of Peers in defence of the bill for repealing the triennial act, and rendering parliaments ſeptennial; but ſoon after this his grace ſeems to have conceived ſome diſguſt againſt the court, or ſome diſlike was taken at his conduct there, for in June following he reſigned all his places. The particular grounds of his diſſatisfaction, or of his being removed from his offices, are not mentioned; but we now find him in ſeveral inſtances voting againſt the miniſtry. In February 1717-18 he ſpoke againſt the mutiny bill, and endeavoured to ſhew, by ſeveral inſtances drawn from the hiſtory of Great Britain, that "a ſtanding army, in the time of peace, was ever fatal, either to the prince or the nation." But on the 6th of February 1718-19 he was made lord ſteward of the houſhold; and after that event we again find his lordſhip voting with adminiſtration, and which he generally continued to do for many years afterwards.

On the 30th of April, 1718, he was advanced to the dignity of a duke of Great Britain, by the title of Duke of Greenwich. His grace oppoſed, in 1722, the bill for ſecuring the freedom of election of members to ſerve for the Commons in Parliament, and promoted the reſolution of the Houſe for expunging the reaſons that were urged by ſome of the lords in their proteſt againſt the rejection of the bill. He alſo ſupported a motion made by the earl of Sunderland, for limiting the time for entering proteſts; and he ſpoke in favour of the bill for ſuſpending the habeas corpus act for a year, on occaſion of the diſcovery of Layer's plot; as he did likewiſe, with great zeal and warmth, for the bill of pains and penalties againſt biſhop Atterbury. In 1724 he defended the mutiny bill; and it appears that his grace had not the ſame fears of a ſtanding army now, as when he was out of place a few years before.

On reſigning his place of lord ſteward of his majeſty's houſhold, he was conſtituted maſter-general of the ordnance; and by king George II. he was appointed colonel of his majeſty's own regiment of horſe, and governor and captain of the town and iſle of Portſmouth, and of the caſtle there, called South Sea Caſtle. He ſpoke againſt the bill for diſabling penſioners from ſitting in the Houſe of Commons; and on the 1ſt of May, 1731, againſt Lord Bathurſt's motion

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motion for an addreſs to the king to diſcharge the Heſſian troops in the pay of Great Britain. In 1733 he made a long and elaborate ſpeech againſt any reduction of the army; and endeavoured to prove, in direct contradiction to the ſentiments he had formerly advanced, "that a ſtanding army never had in any country the chief hand in deſtroying the liberties of their country," and that it could not be ſuppoſed they ever would. He alſo oppoſed the efforts that were made by ſome of the minority lords to prevent the influence of the crown in the election of the ſixteen peers for Scotland; and on the 14th of January, 1735-6, he was conſtituted field-marſhal of all his majeſty's forces.

When the caſe of the city of Edinburgh, relative to the affair of Porteous, came to be agitated in parliament, in 1737, the duke of Argyle exerted himſelf vigorouſly in favour of that city; and in 1739, from whatever cauſe it proceeded, he repeatedly voted againſt adminiſtration. He ſpoke againſt the Spaniſh convention with great ſpirit, and againſt the motion made by the duke of Newcaſtle for an unlimited vote of credit. About this time he was removed from all his places, and engaged vigorouſly in the oppoſition againſt Sir Robert Walpole. After the removal of that miniſter in 1741, he was again made maſter-general of the ordnance, colonel of his majeſty's royal regiment of horſe guards, and field-marſhal and commander in chief of all the forces in England; but in leſs than a month he reſigned his employments for the laſt time, being probably diſſatisfied with ſome of the political arrangements that took place after the removal of Walpole. About this time he is ſaid to have received a letter from the Pretender, which ſome of his enemies are ſuppoſed to have procured to be written to him, with a view of injuring him; but he prevented any ill effects from it, by immediately communicating it to his majeſty's miniſters. He had been for ſome years afflicted with a paralytic diſorder, which now began to increaſe; and towards the cloſe of his life he was ſomewhat melancholy and reſerved. He died on the 3d of September, 1743, and was interred in Weſtminſter abbey.

CAMPBELL (Archibald) third duke of Argyle, brother to the ſubject of the preceding article, and who ſucceeded him in his Scottiſh titles, was born at Ham-houſe, in England, in June 1682, and was educated at the univerſity of Glaſgow. He afterwards applied himſelf to the ſtudy of the law at Utrecht; but upon his father's being created a duke, he laid aſide the ſcheme which he had formed of appearing at the bar, and betook himſelf to a military life. He ſerved under the duke of Marlborough, was colonel of the 36th regiment of foot, and governor of Dumbarton caſtle. But having a greater propenſity to be a ſtateſman than a ſoldier, he continued not long in the army; and, after he had quitted it, employed himſelf in the acquiſition of that knowledge, and thoſe qualifications, which

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would enable him to make a figure in the political world. In 1705 he was conſtituted treaſurer of Scotland, and made a conſiderable figure in parliament, though he was not more than twenty-three years of age. In 1706 he was appointed one of the commiſſioners for treating of the Union; and the ſame year was created lord Ornſay, Dunoon, and Arrois, viſcount and earl of Ila, or Iſlay. In 1708 he was made an extraordinary lord of ſeſſion; and when the Union was effected, he was choſen one of the ſixteen Peers for Scotland, in the firſt parliament of Great Britain, and was conſtantly elected to every future parliament till his death, except the fourth. In 1710 he was made juſtice-general of Scotland, and the following year was called to the privy-council. Upon the acceſſion of king George I. he was nominated lord regiſter of Scotland; and though he had long given up all command in the army, yet, when the rebellion broke out in 1715, he again betook himſelf to arms, in defence of the houſe of Hanover. By his prudent conduct in the Weſt Highlands, he prevented general Gordon, at the head of three thouſand men, from penetrating into the country, and raiſing levies. He afterwards joined his brother at Stirling, and was wounded in the battle of Dumblain.

In 1725 he was appointed keeper of the privy ſeal, and from this time he was entruſted with the management of Scottiſh affairs. In 1734, upon his reſigning the privy ſeal, he was made keeper of the great ſeal, which office he enjoyed till his death. Upon the deceaſe of his brother, he became duke of Argyle, hereditary juſtice-general, lieutenant, ſheriff, and commiſſary of Argyleſhire and the Weſtern Iſles, hereditary great maſter of the houſhold, hereditary keeper of Dunſtaffnage, Carrick, and ſeveral other caſtles. He was alſo chancellor of the univerſity of Aberdeen, and laboured to promote the intereſt of that, as well as of the other univerſities of Scotland. He particularly encouraged the ſchool of phyſic at Edinburgh, which has now acquired ſo high a reputation.

He was a man of great natural and acquired endowments, well verſed in the laws of his country, eminent for his ſkill in human nature, and poſſeſſed of very conſiderable parliamentary abilities. His ſpeeches often occur in the ſeven volumes of the hiſtory and proceedings of the Houſe of Lords, publiſhed by Timberland.

As he had the chief management of Scotch affairs, he was extremely attentive to promote the trade and manufactures of Scotland, and to forward improvements for the good of his country. It was by his advice that, after the rebellion in 1745, the Highlanders were employed in the royal army. He had great talents for converſation, and had collected one of the moſt valuable private libraries in Great Britain. He built himſelf a very magnificent ſeat at Inverary. The faculties of his mind continued ſound and vigorous till his death, which happened ſuddenly on the 15th of April, 1761, in the 79th year of his age.

CAMPIAN

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CAMPIAN (EDMUND), a very ingenious and learned Engliſhman, was born at London in 1540, and educated in ſchool-learning at Chriſt's hoſpital. Being a boy of great parts, he was pitched upon, while he was at ſchool, to make an oration before queen Mary at her acceſſion to the crown; and from thence elected ſcholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and alſo kept an act in St. Mary's church, with very great applauſe from that learned queen. In 1568, he went into Ireland, where he wrote a hiſtory of that country in two books; but being then diſcovered to have embraced the Popiſh religion, and to labour for proſelytes, he was ſeized and detained for ſome time. He eſcaped ſoon after into England; but in 1571, tranſported himſelf into the Low-countries, and ſettled himſelf in the Engliſh college of Jeſuits at Doway, where he openly renounced the proteſtant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the ſociety of Jeſuits in 1573; and afterwards ſent by the general of his order into Germany. He lived for ſome time in Brune, and then at Vienna; where he compoſed a tragedy, called "Nectar and Ambroſia," which was acted before the emperor with great applauſe. Soon after he ſettled at Prague in Bohemia, and taught rhetoric and philoſophy for about ſix years in a college of Jeſuits, which had been newly erected there. At length being called to Rome, he was ſent by the command of pope Gregory XIII. into England, where he arrived in June 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of converſation and writing. He ſeems to have challenged the Engliſh clergy to a diſputation by a piece entitled, "Rationes decem oblati certaminis in cauſa fidei, reddite Academicis Angliæ," which was printed at a private preſs in 1581; and many copies of which, as Wood tells us, were diſperſed that year in St. Mary's church at Oxford, during the time of an act. In ſhort, Campian, though nobody knew where he was, was yet ſo active, as to fall under the cognizance of Walſingham ſecretary of ſtate; and Walſingham employed a prieſt-catcher, who was as uſeful a member of ſociety in thoſe days as a thief-catcher is now, to find him out. He was at laſt diſcovered in diſguiſe at the houſe of a private gentleman in Berks, from whence he was conveyed in great proceſſion to the Tower of London, with a paper faſtened to his hat, on which was written "Edmund Campian, a moſt pernicious Jeſuit." Afterwards, having been found guilty of high treaſon, in adhering to the biſhop of Rome the queen's enemy, and in coming to England to diſturb the peace and quiet of the realm, he was hanged and quartered, with other Romiſh prieſts, at Tyburn in December 1, 1581.

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All parties allow him to have been a moſt extraordinary man: of admirable parts, an elegant orator, a ſubtle philoſopher and ſkilful diſputant, an exact preacher both in Latin and Engliſh, and withal a good-natured and well-behaved man: ſo that we are ready to lament his having been a papiſt, and ſuffering ſo hard a fate. Beſides the books already mentioned, he wrote, 1. Chronologia Univerſalis: a very learned work. 2. Nine Articles directed to the Lords of the Privy Council, in 1581. 3. Various Conferences concerning Religion, had with Proteſtant Divines in the Tower of London, in 1581. 4. Narratio de Divortio Henrici VIII. Regis ab Uxore Catherina, &c. The manuſcript of his Hiſtory of Ireland was found in the Cotton library, and publiſhed at Dublin by Sir James Ware in 1633.

CANITZ (the Baron of), a German poet and ſtateſman, was of an ancient and illuſtrious family in Brandenburg, and born at Berlin in 1564, five months after his father's death. After his early ſtudies, he travelled to France, Italy, Holland, and England; and, upon his return to his country, was charged with important negociations by Frederic II. Frederic III. employed him alſo. Canitz united the ſtateſman with the poet; and was converſant in many languages, dead as well as living. His German poems were publiſhed for the tenth time, 1750, in 8vo. He is ſaid to have taken Horace for his model, and to have written purely and delicately. But he did not content himſelf with barely cultivating the fine arts in himſelf; he gave all the encouragement he could to them in others. He died at Berlin, in 1699, privy counſellor of ſtate, aged forty-five.

CANTACUZENUS (JOHANNES), a celebrated Byzantine hiſtorian, was born at Conſtantinople of a very ancient and noble family; his father being governor of Peloponneſus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards admitted to the higheſt offices of ſtate; where he acquitted himſelf in ſuch a manner, as to gain the favour of both court and city. He was made firſt lord of the bedchamber to the emperor Andronicus, but loſt his favour about 1320, by addicting himſelf too much to the intereſt of his grandſon Andronicus. However, when the grandſon ſeized the empire, as he did in 1328, he loaded Cantacuzenus with wealth and honours; made him generaliſſimo of his forces; did nothing without conſulting him; and would fain have joined him with himſelf in the government, which Cantacuzenus refuſed. In 1341, Andronicus died, and left to Cantacuzenus the care of the empire, till his ſon John Paleologus, who was then but nine years of age, ſhould be fit to take it upon himſelf: which truſt he diſcharged very diligently and faithfully. But the empreſs dowager, the patriarch of Conſtantinople, and ſome of the nobles,

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nobles, ſoon growing jealous and envious of Cantacuzenus, formed a party againſt him, and declared him a traitor: upon which a great portion of the nobility and army beſought him to take the empire upon himſelf, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reaſonable terms of peace with John Paleologus; viz. that himſelf ſhould be crowned, and that John ſhould be a partner with him in the empire, though not upon an equal footing, till he ſhould arrive at years ſufficient. He gave him alſo his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May, 1347. But ſuſpicions and enmities ſoon ariſing between the new emperors, the war broke out again, and laſted, till John took Conſtantinople in 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his ſhare of the empire, and retired to a monaſtery, where he took the habit of a monk, with the new name of Joaſaphus, and ſpent the remainder of his life in reading and writing. His wife retired alſo at the ſame time to a nunnery, where ſhe changed her own name Irene for the new one of Eugene.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and ſuppoſed by ſome, that he did not die till 1411, when he was 100 years of age, or upwards. Here he wrote a "Hiſtory of his own times" in four books, or rather of the times in which he was engaged in worldly affairs; ſince the period it includes is only from 1320 to 1355. He was a very proper perſon to relate the tranſactions within this period, becauſe he was not only an eye-witneſs of all that was done, but himſelf the orderer and doer of a great part: upon which account Voſſius has not ſcrupled to prefer him to all the Byzantine hiſtorians. A Latin tranſlation of this hiſtory from the Greek manuſcript in the duke of Bavaria's library, was publiſhed by Pontanus at Ingolſtad in 1603: and afterwards at Paris, 1645, a ſplendid edition in three volumes folio of the Greek from the MS. of M. Legviere, chancellor of France, with Pontanus's Latin verſion, and the notes of him and Greſſer.

Beſides this hiſtory he wrote alſo ſome theological works, particularly an apology for the Chriſtian religion againſt that of Mahomet, in four books: this he did at the requeſt of a monk and friend of his, who, it ſeems, had been ſolicited by a muſſulman of Perſia to deſert Chriſtianity, and embrace Mahometaniſm: where he does not content himſelf with replying to the particular objection of the muſſulmen to Chriſtianity, but writes a general defence of it againſt the Alcoran. He calls himſelf Chriſtodulus as a writer.

CANTEMIR

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CANTEMIR (DEMETRIUS), of an illuſtrious family in Tartary, was born in 1673. His father, who was governor of the three Cantons of Moldavia, became prince of this province in 1664. Demetrius, being ſent early to Conſtantinople, flattered himſelf with the proſpect of ſucceeding him; but was ſupplanted by a rival at the Porte. Being ſent in 1710, by the Ottoman miniſter, to defend Moldavia againſt the Czar Peter, he delivered it up to the ſaid Peter: and, following his new maſter through his conqueſts, indemnified himſelf for all he had loſt; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themſelves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented. He was an author, and of ſome conſiderable works. 1. An Hiſtory of the Riſe and Fall of the Ottoman Empire, in Latin. 2. The Syſtem of the Mahometan Religion. This work was written in the Ruſſian language, at the command of the Czar Peter, to whom it is dedicated. 3. The Preſent State of Moldavia, in Latin.

CANTEMIR (ANTIOCHUS), ſon of the above, born in 1710. The moſt ſkilled at Peterſburgh in mathematics, phyſics, hiſtory, morality, and polite literature, were employed to continue thoſe lectures, which his father had begun to give him. The academy of Peterſburgh opened their gates to him, and the miniſtry initiated him into affairs of ſtate. Succeſſively ambaſſador to London and Paris, he was equally admired as a miniſter and man of letters. On his return to Ruſſia, he conducted himſelf with moſt conſummate wiſdom and prudence, during the different revolutions which agitated that country. This accompliſhed perſon died in 1744, aged 54. The Ruſſians before him had nothing but ſome barbarous ſongs: he was the firſt, who introduced any civilized poetry among them. Beſides a tranſlation of Anacreon and the Epiſtles of Horace, he gave them his own Satires, Odes, and Fables. He made ſeveral foreign works known to them; as, 1. The Plurality of Worlds. 2. The Perſian Letters. 3. The Dialogues of Algarotti upon Light, &c.

CANTERUS (WILLIAM), an eminent linguiſt and philologer, was born at Utrecht of an ancient and reputable family in 1542; and educated in the belles lettres under the inſpection of his parents, till he was 12 years of age. Then he was ſent to Cornelius Valerius at Louvain, with whom he continued four years; and gave ſurprizing proofs of his progreſs in Greek and Latin literature, by writing letters in thoſe languages, by tranſlations, and by drawing up ſome dramatic pieces. Having a ſtrong propenſity to Greek authors, he removed in 1559 from Louvain to Paris, for the ſake of learning the language more perfectly from John Auratus. Under this profeſſor he ſtudied till 1562, and then was obliged to leave

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France on account of the civil wars there. He travelled next into Germany and Italy, and visited the several universities of those countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books "Novarum Lectionum." Venice he had a great desire to see, not only for the beauty and magnificence of the place, but for the opportunity he should have of purchasing manuscripts; which the Greeks brought in great abundance from their own country, and there exposed to sale: and from Venice he purposed to go to Rome. But, not being able to bear the heat of those regions, he dropt the pursuit of his journey any farther, and returned through Germany to Louvain, where in about eight years time he studied himself to death; for he died there of a lingering consumption in 1575, when he was only in his 33d year. Thuanus says, that he deserved to be reckoned among the most learned men of his age; and that he would certainly have done great things, if he had not died so very immaturely. His writings are purely philological and critical: as, "Novarum Lectionum libri octo"—"Syntagma de ratione emendandi Græcos Autores"—"Notæ, Scholia, Emendationes, & Explicationes in Euripidem, Sophoclem, Æschylum, Ciceronem, Propertium, Ausonium, Arnobium, &c." besides a book of various readings in several manuscripts of the septuagint, and a great many translations of Greek authors. He understood six languages besides that of his native country: viz. the Latin, Greek, Hebrew, French, Italian, and German.

It may justly seem a matter of wonder, how so short a liver could go through so many laborious tasks; and no less matter of curiosity to know, how he contrived to do it. Melchior Adam has given us some account of this: and according to him, Canterus was, in the first place, very temperate and abstemious in point of diet; that is, he eat for the sake of living, and did not live, as the generality of mankind do, for the sake of eating. He always began his studies at seven in the morning, and not sooner, because early rising did not agree with him; and pursued them very intensely, till half past eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his study, he slept an hour upon a couch, and, after that resumed his studies, which he continued till almost sun-set in winter, and seven in summer. Then he took another hour's walk; and after returning again to his studies, continued them till midnight without interruption, for he never ate any supper, and had no wife to disturb him. These last hours of the day were not however devoted by him to severe study, but to writing letters to his friends, or any other business that required less labour and attention. One would be ready to conclude upon a first reflection, that this was not sufficient to do what Canterus did: but men,

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who have not experienced it, do not eaſily conceive, what a vaſt deal of reading and writing, aſſiduity and conſtancy will run through. Canterus was both aſſiduous and conſtant; and his ſtudies were conducted with as much form and method, as if he himſelf had been a machine. He had not only his particular hours for ſtudying, as we have ſeen, but he divided thoſe hours by an hour-glaſs, ſome of which he ſet apart for reading, others for writing; and, as he tells us himſelf in a preface to his Latin tranſlation of Stobæus, he never varied from his eſtabliſhed method on any account whatever.

We muſt not forget to obſerve, that, as ſhort a time as he lived, he collected a moſt excellent and curious library; not only full of the beſt authors in all the languages he underſtood, but abounding alſo with Greek manuſcripts, which he had purchaſed in his travels, and which, if death had ſpared him, he intended to have publiſhed with Latin verſions and notes. He could have ſaid with Antoninus, that "nothing was dearer to him than his books:" his inordinate love of which expoſed him to a moſt ſevere trial, when a ſudden inundation of Louvain greatly damaged, and had like to have deſtroyed his whole library. This happened in the winter of 1573, and was ſuch an affliction to him, that, as Melchior Adam ſays, it would certainly have killed him, if his friends had not plied him with proper topics of conſolation, and aſſiſted him in drying his books and manuſcripts.

CANTON (JOHN), an ingenious natural philoſopher, was born at Stroud, in Glouceſterſhire, July 31, 1718, old ſtyle; and was placed, when young, under the care of a Mr. Davis, of the ſame place, a very able mathematician, with whom, before he attained the age of 9 years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and aſtronomy, wherein he had made a conſiderable progreſs, when his father took him from ſchool, and put him to learn his own buſineſs, which was that of a broad-cloth weaver. This circumſtance was not able to damp his zeal for the acquiſition of knowledge. All his leiſure time was devoted to the aſſiduous cultivation of aſtronomical ſcience; and, by the help of the Caroline tables, annexed to "Wing's Aſtronomy," he computed eclipſes of the moon and other phænomena. His acquaintance with that ſcience he applied, likewiſe, to the conſtructing of ſeveral kinds of dials. But the ſtudies of our young philoſopher being frequently purſued to very late hours, his father, fearing that they would injure his health, forbad him the uſe of a candle in his chamber, any longer than for the purpoſe of going to bed, and would himſelf often ſee that his injunction was obeyed. The ſon's thirſt of knowledge was,

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was, however, so great, that it made him attempt to evade the prohibition, and to find means of secreting his light till the family had retired to rest, when he rose to prosecute undisturbed his favourite pursuits. It was during this prohibition, and at these hours, that he computed, and cut upon stone, with no better an instrument than a common knife, the lines of a large upright sun-dial, on which, besides the hour of the day, were shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was finished, and made known to his father, he permitted it to be placed against the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the use of their libraries. In the library of one of these gentlemen, he found Martin's "Philosophical Grammar," which was the first book that gave him a taste for natural philosophy. In the possession of another gentleman, a few miles from Stroud, he first saw a pair of globes; an object that afforded him uncommon pleasure, from the great ease with which he could solve those problems he had hitherto been accustomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud, several of whom had been his school-fellows, and who continued still to regard it as a very distinguished performance.

Among other persons with whom he became acquainted in early life, was the late reverend and ingenious Doctor Henry Miles of Tooting, a learned and respectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton possessed abilities too promising to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly, he arrived at the metropolis March 4, 1737, and resided with Dr. Miles, at Tooting, till the 6th of May following; when he articled himself, for the term of five years, as a clerk to Mr. Samuel Watkins, master of the academy in Spital-square.

In this situation, his ingenuity, diligence, and good conduct, were so well displayed, that, on the expiration of his clerkship, in the month of May, 1742, he was taken into partnership with Mr. Watkins for three years; which gentleman he afterwards succeeded in Spital-square, and there continued during his whole life.

On December 25, 1744, he married Penelope, the eldest daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, Esq. banker in London.

Towards the end of the year 1745, electricity, which seems early to have engaged Mr. Canton's notice, received a very capital improvement by the discovery of the famous Leyden phial. This event turned the thoughts of most of the philosophers of Europe to that

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branch of natural philoſophy; and our author, who was one of the firſt to repeat and to purſue the experiment, found his aſſiduity and attention rewarded by many capital diſcoveries. Towards the end of 1749, he was concerned with his friend, the late ingenious Benjamin Robins, Eſq. in making experiments in order to determine to what height rockets may be made to aſcend, and at what diſtance their light may be ſeen. On January 17, 1750, was read at the Royal Society, Mr. Canton's "Method of making Artificial Magnets, without the Uſe of, and yet far ſuperior to, any natural ones." This paper procured him, March 22, 1750, the honour of being elected a member of the ſociety; and, on the St. Andrew's day following, the farther honour of receiving the moſt diſtinguiſhed teſtimony of their approbation, in the preſent of their gold medal. On April 21, in the ſame year, he was complimented with the degree of M. A. by the univerſity of Aberdeen; and on November 30, 1751, was choſen one of the council of the Royal Society.

In 1752, when the act paſſed for changing the ſtyle, Mr. Canton gave to the earl of Macclesfield ſeveral memorial canons for finding Leap Year, the Dominical Letter, the Epact, &c. This he did with the view of having them inſerted in the Common Prayer book; but he happened to be too late in his communication, the form in which they now ſtand having been previouſly ſettled.

On July 20, 1752, our philoſopher was ſo fortunate as to be the firſt perſon in England, who, by attracting the electric fire from the clouds during a thunder-ſtorm, verified Dr. Franklin's hypotheſis of the ſimilarity of lightning and electricity. Dec. 6, 1753, his paper entitled "Electrical Experiments, with an Attempt to account for their ſeveral Phænomena," was read at the Royal Society. In the ſame paper Mr. Canton mentioned his having diſcovered, by a great number of experiments, that ſome clouds were in a poſitive, and ſome in a negative ſtate of electricity. Dr. Franklin, much about the ſame time, made the like diſcovery in America. This circumſtance, together with our author's conſtant defence of the doctor's hypotheſis, induced that excellent philoſopher, immediately on his arrival in England, to pay Mr. Canton a viſit, and gave riſe to a friendſhip which ever after continued without interruption or diminution. On November 14, 1754, was read at the Royal Society, "A Letter to the Right Honourable the Earl of Macclesfield, concerning ſome new Electrical Experiments." On St. Andrew's day, 1754, he was a ſecond time elected one of the council for the Royal Society for the year enſuing. In the "Lady's Diary for 1756," our author anſwered the prize queſtion that had been propoſed in the preceding year. The queſtion was, "How can what we call the ſhooting of ſtars be beſt accounted for; what is the ſubſtance of this phænomenon; and in what ſtate of the atmoſphere doth it moſt frequently ſhew itſelf?" The ſolution, though anonymous, was ſo ſatisfactory to his friend, Mr. Thomas Simpſon, who then conducted

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ducted the work, that he ſent Mr. Canton the prize, accompanied with a note, in which he ſaid he was ſure that he was not miſtaken in the author of it, as no one beſides, that he knew of, could have anſwered the queſtion.

Our philoſopher's next communication to the public was a letter in the "Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful ſtone are laid down in a very conciſe and elegant manner. On December 13, in the ſame year, was read at the Royal Society, "An Attempt to account for the regular diurnal Variation of the Horizontal Magnetic Needle; and alſo for it's irregular Variation at the Time of an Aurora Borealis." A complete year's obſervations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the Royal Society an account of the tranſit of Venus, June 6, 1761, obſerved in Spital-ſquare. Mr. Canton's next communication to the Society was a letter addreſſed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing ſome remarks on Mr. Delaval's electrical experiments. On Dec. 16, in the ſame year, another curious addition was made by him to philoſophical knowledge, in a paper entitled "Experiments to prove that Water is not incompreſſible." Theſe experiments are a complete refutation of the famous Florentine experiment, which ſo many philoſophers have mentioned as a proof of the incompreſſibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the Royal Society; and on Nov. 1, in the following year, were read, before that learned body, his farther "Experiments and Obſervations on the Compreſſibility of Water, and ſome other Fluids." The eſtabliſhment of this fact, in oppoſition to the received opinion, formed on the haſty deciſion of the Florentine academy, was thought to be deſerving of the Society's gold medal. It was accordingly moved for in the council of 1764; and after ſeveral invidious delays, which terminated much to the honour of Mr. Canton, it was preſented to him Nov. 30, 1765.

The next communication of our ingenious author to the Royal Society, which we ſhall take notice of in this place, was on Dec. 22, 1768, being "An eaſy Method of making a Phoſphorus that will imbibe and emit Light like the Bolognian Stone; with Experiments and Obſervations." When he firſt ſhewed to Dr. Franklin the inſtantaneous light acquired by ſome of this phoſphorus from the near diſcharge of an electrified bottle, the doctor immediately exclaimed, "And God ſaid, let there be light, and there was light."

The dean and chapter of St. Paul's having, in a letter to the preſident, dated March 6, 1769, requeſted the opinion of the Royal Society relative to the beſt and moſt effectual method of fixing electrical conductors to preſerve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take the

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the letter into conſideration, and to report their opinion upon it. The gentlemen joined with him in this buſineſs were, Dr. Watſon, Dr. Franklin, Mr. Delaval, and Mr. Wilſon. Their report was made on the 8th of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the moſt effectual manner, to preſerve the noble fabric of St. Paul's from being injured by lightning. The laſt paper of our author's, which was read before the Royal Society, was on December 21, 1769, and contained "Experiments to prove that the Luminouſneſs of the Sea ariſes from the Putrefaction of it's Animal Subſtances." In the account now given of his communications to the public, we have chiefly confined ourſelves to ſuch as were the moſt important, and which threw new and diſtinguiſhed light on various objects in the philoſophical world. Beſides theſe, he wrote a number of papers, both in earlier and later life, which appeared in ſeveral different periodical publications. We may add, that he was very particular with regard to the neatneſs and elegance of his apparatus; and that his addreſs in conducting his experiments was remarkably conſpicuous.

The cloſe and ſedentary life of Mr. Canton, ariſing from an unremitted attention to the duties of his profeſſion, and to the proſecution of his philoſophical inquiries and experiments, probably contributed to ſhorten his days. The diſorder into which he fell, and which carried him off, was a dropſy. It was ſuppoſed, by his friend Dr. Milner, to be a dropſy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his deceaſe a ſmall loſs to the intereſts of knowledge; ſince, from the time of life in which he died, and his happy and ſucceſsful genius in philoſophical purſuits, he might have been expected to have enriched the world with new diſcoveries.

Mr. Canton was a man of very amiable character and manners. In converſation he was calm, mild, and rather ſparing than redundant: what he did ſay was remarkably ſenſible and judicious. He had much pleaſure in attending the meetings of the Royal Society, and ſome voluntary private ſocieties of learned and intelligent perſons, to which he belonged. By his wife, who ſurvived him, he left ſeveral children. His eldeſt ſon, Mr. William Canton, ſucceeded him in the academy at Spital-ſquare, which he carried on with great reputation; and he alſo purſued with advantage the ſame philoſophical ſtudies to which his ingenious and worthy father was ſo eminently devoted.

CAPEL (ARTHUR), created Baron Capel of Hadham, in 1641, was the ſon of Sir Henry Capel, knight, and Theodoſia, ſiſter to Edward Lord Montagu, of Boughton, and to Henry Earl of Manchester. At his firſt appearance into the world, he became very

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eminent for his piety, hoſpitality to his neighbours, and great charity to the poor; which ſo endeared him to the people, that he was choſen one of the knights for Hertfordſhire, in the parliament which met at Weſtminſter, April 13, 1640. The 16th of that month, he delivered a petition from the freeholders of the county of Hertford, complaining of ſhip-money, projects, monopolies, ſtar-chamber, high-commiſſion courts, &c. being the firſt of that kind which was preſented to the Houſe: from whence it may be inferred, that he was a true lover of his country, and an enemy to oppreſſion of all ſorts. This parliament being ſoon after abruptly diſſolved, Mr. Capel was unanimouſly choſen again one of the knights for the county of Hertford, in the Long Parliament, which began November 3, 1640. When the city of London promiſed to advance an hundred thouſand pounds, for the payment of the Engliſh and Scotch armies, and wanted ſecurity for that ſum, till an act was paſſed for the raiſing of it, he ſtood up in the Houſe, and offered his ſecurity for one thouſand pounds, and above a hundred more of the Houſe did the like. He was one of thoſe who voted for the earl of Strafford's attainder, April 21, 1641; of which he very much repented afterwards. Hitherto he had acted againſt the court; but now he began to alter his inclinations, and to act in favour of it: either becauſe he was gained by the king, or could not come into all the violent meaſures which the Houſe of Commons were running into. In conſequence of this change, he was, on the 6th of Auguſt, 1641, advanced to the dignity of a baron of this realm, by the title of Lord Capel of Hadham. On the 15th of June, 1642, he ſubſcribed at York, among ſeveral other lords, a declaration, wherein they teſtified they were fully perſuaded that his majeſty had no intention to make war upon his parliament. Two days after, he entered into an engagement to raiſe a hundred horſe for his majeſty's uſe. In 1643 the king ſent him to Shrewſbury, with a commiſſion of lieutenant-general of Shropſhire, Cheſhire, and North Wales; and his lordſhip quickly brought thoſe parts into an aſſociation, and raiſed a body of horſe and foot, which gave Sir William Brereton great trouble at Nantwich. The ſame year he was named one of the counſellors to the prince of Wales; being deſigned to attend his perſon, with a regiment of horſe, and one of foot, which the Lord Capel was to raiſe upon his own credit and intereſt, and to have the command of. In 1644-5 he was one of the commiſſioners for the king at the treaty of Uxbridge. The ſummer following he was employed in the king's and prince's ſervice in the weſt of England, chiefly at Briſtol and Exeter, and about the ſiege of Taunton. He prevented a deſign that was formed of ſeizing the prince; and was very inſtrumental in preſerving and ſecuring his perſon in Pendennis-caſtle, and afterwards in Scilly Iſland; where he waited upon his highneſs on the 11th of April, 1646, and the 16th and 17th of that month ſailed along with him

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to Jerſey. From thence he was ſent, with Lord Colepeper, to Paris, to diſſuade the queen from ſending for her ſon, the prince of Wales, out of Jerſey: and ſo bent was he againſt that prince's going to France, that he offered to take a journey himſelf to Newcaſtle (where King Charles then was in the hands of the Scots), to receive the king's poſitive commands about that affair; but notwithſtanding the very material reaſons he gave againſt his highneſs's going to France, the queen's and lord Digby's arguments prevailed. After the prince's departure to France, lord Capel remained in Jerſey, to expect the king's pleaſure, and to wait for an opportunity of appearing again in his majeſty's ſervice. In the mean time the Houſe of Commons voted that his eſtate ſhould be ſold to raiſe money for Ireland. In the year 1647 he left Jerſey, and made a journey to Paris to the prince, that he might receive his highneſs's approbation of his going for England; which having obtained, he came to Zealand, his friends having adviſed him to be in thoſe parts before they endeavoured to procure a paſs for him, which they eaſily did as ſoon as he came thither. Upon this he croſſed over into England, and having made his compoſition with the uſurping powers, retired to his manor of Hadham, in Hertfordſhire, where he was exceedingly beloved, and hated no where. Some time after, he took an opportunity to wait upon the king at Hampton Court; and gave him a particular account of all that had paſſed at Jerſey before the prince's removal from thence, and of the reaſons which induced thoſe of the council to remain ſtill there, and of many other particulars, of which his majeſty had never before been thoroughly informed. The king imparted to him all his hopes and all his fears, and what great overtures the Scots had made to him; that he did really believe it could not be long before there would be a war between the two nations, in which the Scots promiſed themſelves an univerſal concurrence from all the Preſbyterians in England; and, that, in ſuch a conjuncture, he wiſhed his own party would put themſelves in arms, without which he could not expect great benefit by the ſucceſs of the other; and therefore deſired lord Capel to watch ſuch a conjuncture, and draw his friends together, which he promiſed to do effectually. Accordingly that lord was, from the firſt, made privy to the Scots deſigns of entering England with a powerful army, in order to ſet the king at liberty, and reſtore him to his throne; being entirely truſted by thoſe who would not truſt any of the Preſbyterians, nor communicate their purpoſes to them.

When he thought the project was in good forwardneſs, he wrote, in the beginning of May, 1648, to Sir Edward Hyde, to ſend for the prince of Wales to Jerſey, that he might be in a readineſs to paſs over to England. At the ſame time he was very active in Hertfordſhire, in raiſing forces for the king's ſervice, with which he joined the earl of Norwich, and Sir Charles Lucas, in Eſſex. Thoſe brave gentlemen having gathered together a body of about four

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four thouſand men, went and ſhut themſelves up with them in Colcheſter, where they endured a long and cloſe ſiege from the 12th of June to the 28th of Auguſt; during which the lord Capel was one of the moſt reſolute and indefatigable in the defence of that place. Upon the ſurrender of it, he was forced to yield himſelf to the mercy of the lord general, and afterwards was aſſured of quarter. Upon this he was remitted to the parliament, for farther public juſtice and mercy, to be uſed as they ſhould ſee cauſe. But not behaving with ſo much condeſcenſion as was expected from a man in his circumſtances, he was, on that account chiefly, ſacrificed to his enemies paſſion and revenge. From Colcheſter he was ſent priſoner to Windſor caſtle, where whilſt he remained (on the 25th of September, 1648), an act of attainder was ordered by the Houſe of Commons to be brought in againſt him. Hearing of it, he ſent and informed the Houſe, that quarter was given him by the general, who had written to the Houſe to that purpoſe. Hereupon the lord Fairfax being called upon by the Commons to explain his letter of the 29th of Auguſt to them, as to that point, anſwered, that it did not extend to any other but the military power; and that they were, notwithſtanding, liable to trial and judgment by the civil power. The 10th of November following, the Houſe voted that he and ſome others ſhould be baniſhed out of the kingdom; but that puniſhment not being thought ſevere enough, he was removed to the Tower of London; and on the 1ſt of February, 1648-9, it was voted, that he, the lord Goring, and ſome others, ſhould be the next perſons to be proceeded againſt for juſtice. That ſame evening he eſcaped out of the Tower; but ſtrict ſearch being made after him, and a hundred pounds reward offered for retaking him, he was diſcovered and apprehended, two days after, at Lambeth, and committed again to the Tower. The 10th day of that month he was brought before a high court of juſtice in Weſtminſter-hall, to be tried for treaſon and other high crimes; and though he ſtrenuouſly inſiſted that he was a priſoner to the lord general, that he had conditions given him, and was to have fair quarter for his life, ſo that if all the magiſtrates in Chriſtendom were combined together, they could not call him in queſtion, yet his plea was over-ruled. The 13th he was brought again before the court, when the council moved, that he ſhould be hanged, drawn, and quartered; however, on the 6th of March being brought a fifth time before the court, he was condemned only to be beheaded. After his condemnation his lady petitioned the parliament, which occaſioned a long debate, but at length it was voted that he ſhould not be reprieved. Accordingly, on the 9th of March, the day appointed for his execution, he was carried from St. James's in a ſedan, with a guard, to Sir Thomas Cotton's houſe, at Weſtminſter, where he continued about two hours, which he ſpent moſtly in religious conference with Dr. Morley, who attended him; then being brought to the ſcaffold erected before Weſtminſter-hall, he

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made a ſpeech to the people; after which, ſubmitting to the block, as duke Hamilton and the earl of Holland had done immediately before, he ſuffered death with great reſolution. His body being carried to Little-Hadham, in Hertfordſhire, where he had a ſeat and eſtate, was buried in the chancel of that church, and a black marble was ſoon after laid over his grave, with an inſcription.

He married Elizabeth, daughter and heir of Sir Charles Moryſon, knight, of Caiſhiobury in Watford, Hertfordſhire, by whom he had four ſons; Arthur; Henry, created baron of Tewkeſkury in 1692, and who died lord lieutenant of Ireland in 1696; Edward; and Charles; and four daughters.

His character is thus given by the earl of Clarendon. He was a man in whom the malice of his enemies could diſcover but very few faults, and whom his friends could not wiſh better accompliſhed; whom Cromwell's own character well deſcribed, and who indeed could never have been contented to have lived under that government. His memory all men loved and reverenced, though few followed his example. He had always lived in a ſtate of great plenty and general eſtimation, having a very noble fortune of his own by deſcent, and a fair addition to it by his marriage with an excellent wife, a lady of very worthy extraction, of great virtue and beauty, by whom he had a numerous iſſue of both ſexes, in which he took great joy and comfort: ſo that no man was more happy in his domeſtic affairs; and he was ſo much the more happy, in that he thought himſelf moſt bleſſed in them. And yet the king's honour was no ſooner violated, and his juſt power invaded, than he threw all thoſe bleſſings behind him; and having no other obligations to the crown than thoſe which his own honour and conſcience ſuggeſted to him, he frankly engaged his perſon and his fortune from the beginning of the troubles, in all actions and enterprizes of the greateſt hazard and danger; and continued to the end, without ever making one falſe ſtep. In a word, he was a man, that whoever ſhall, after him, deſerve beſt of the Engliſh, he can never think himſelf undervalued, when he ſhall hear, that his courage, virtue, and fidelity, are laid in the ballance with, and compared to, that of the lord Capel.

CAPEL (ARTHUR), eldeſt ſon of Arthur Lord Capel beforementioned, ſucceeded his father in his honour; and, after the reſtoration of King Charles II. on account both of his father's loyalty and ſufferings, and his own perſonal merit, was advanced to the dignity of Viſcount Maldon, and earl of Eſſex, April 20, 1661, with remainder of the ſame honour, for want of iſſue male, to Henry Capel, Eſq. his brother, and heirs male of his body; and for want of ſuch iſſue male, to Edward Capel, Eſq. his younger brother. He was alſo made cuſtos rotulorum, and lord lieutenant of the county of Hertford; and, ſome time after, of the county of Wilts, during the

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the minority of the duke of Somerſet. In his younger years his education was neglected, by reaſon of the civil wars; but when he came to man's eſtate, he learned the Latin tongue, and made a great progreſs in mathematics, and in all the other parts of learning. He knew our law and conſtitution well, and was a very thoughtful man. As he appeared early againſt the court, King Charles, imputing it to his reſentments, reſolved to make uſe of him; and accordingly, in 1670, ſent him ambaſſador to Denmark, where his behaviour in the affair of the flag gained him great reputation. At his return, in 1672, he was ſworn of the privy council, and made lord lieutenant of Ireland. How he came to be raiſed to this poſt he could never underſtand, for he had not pretended to it, and he was a violent enemy to popery; not ſo much from any fixed principle in religion, in which he was too looſe, as becauſe he looked on it as an invaſion made on the freedom of human nature. He began his journey towards Ireland July 22, with a very noble equipage; and arriving at Dublin, had, on Auguſt 5, the ſword of ſtate delivered to him. In his government of that kingdom he exceeded all that had gone before him, and was a pattern to all that ſhould come after. He ſtudied to underſtand well the conſtitution and intereſt of the nation. He read over all their council-books, and made large abſtracts out of them, to guide him, ſo as to advance every thing that had been at any time ſet on foot for the good of the kingdom. He made ſeveral volumes of tables of the ſtate, and perſons that were in every county and town, and got true characters of all that were capable to ſerve the public; and he preferred men always upon merit; but notwithſtanding theſe noble qualifications, and his great ſervices, he was recalled in 1677, for complaining that payments were not regularly made in Ireland, and refuſing to paſs the accounts of the earl of Ranelagh, who had the management of the revenue in that kingdom. Upon his return to England he became one of the leading men in the Houſe of Lords, and one of thoſe that declared againſt the earl of Danby. That lord being ſoon after diſplaced, the earl of Eſſex was admitted into the new privy council, which was formed upon Danby's diſgrace, and was one of thoſe four leading members of it who had the direction of affairs. The treaſury likewiſe being put in commiſſion, he was appointed firſt and chief commiſſioner of it on the 21ſt of April, 1679. He reſigned that office the 19th of November following, but continued, however, ſtill of the privy council. When the excluſion of the duke of York was debated in the Houſe of Lords, the earl of Eſſex appeared againſt it; and he and the earl of Halifax propoſed ſuch limitations of the duke's authority, when the crown ſhould devolve on him, as would diſable him from doing any harm in church or ſtate. He was alſo thus far ſubſervient to the court, as to be for the diſſolution, rather than the prorogation of the parliament, in July 1679; and was one of the chief perſons that occaſioned the

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duke of Monmouth's and the earl of Shaftesbury's disgrace. But seeing what violent measures were going on, and particularly being named as an accomplice in the meal-tub-plot, he resigned his place, and turned against the court. Accordingly, when the bill of exclusion was brought a second time into the house of lords, he argued vehemently for it, and made an extraordinary proposal for securing the expedients offered in the room of that bill. In February 1680-1, attended by fifteen peers, he presented to the king a petition, subscribed by himself and them, wherein they requested that the parliament might not sit at Oxford, but at Westminster. Also he had an interview with the earl of Shaftesbury, before he set out for Holland; and generally conversed with him, and the duke of Monmouth, lord Russel, Algernoon Sidney, and other persons that were thought disaffected; all which steps rendered him so obnoxious to the court, that he was struck out of the list of the privy counsellors. In June 1683, being accused by the lord Howard of Escrick of being concerned in the Rye-house conspiracy, called otherwise the Fanatic or Protestant plot, he was committed to the Tower. On the 13th of July following, he was found in a closet in his lodgings with his throat miserably cut. The coroner's jury brought in their verdict, the next day, that he had voluntarily and feloniously killed and murdered himself; but it was then, and hath since been thought, that he was murdered by Paul Bomeney, a French servant who attended him. His body was carried into Hertfordshire, and interred in a vault belonging to the family, in the parish of Watford.

As to his character, he was a person of an agreeable stature, slender in body, adorned with a comely countenance, mixed with gravity and sweetness, and was easy of access. His mind was sedate, but his discourses were very free and pleasant, and his demeanour very civil; his promises were real and sincere, his reprimands smart and ingenious, having a quick apprehension, good elocution, sound judgment, great courage, and resolution unalterable. He was always wary and circumspect in council, where he endeavoured to obstruct all arbitrary power, and the increase of the popish interest, having a particular regard for the established religion of his country; though others affirm that he was too loose in point of religion, and that he had an odd set of some strange principles. With regard to his political notions, he thought the obligation between prince and subject was so equally mutual, that upon a breach on the one side the other was free. He was very temperate in his diet, strict in his justice, tender of his honour, and constant to his friend. He delighted much in his library, which enabled him to speak on all occasions with great applause; and would spend his vacant hours in viewing of records, and learning the mathematics: these were his diversions; together with recreating himself in his fine-

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fine gardens, and pleaſant groves, which were of his own plantation.

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakeſpeare, was a native of the county of Suffolk, and received his education at the ſchool of St. Edmund's Bury. In the dedication of his edition of Shakeſpeare in 1768, to the duke of Grafton, he obſerves, that "his father and the grandfather of his grace were friends, and to the patronage of the deceaſed nobleman he owed the leiſure which enabled him to beſtow the attention of twenty years on that work." The office which his grace beſtowed on Mr. Capell was that of deputy inſpector of the plays, to which a ſalary is annexed of 200l. a year. So early as the year 1745, as Mr. Capell himſelf informs us, ſhocked at the licentiouſneſs of Hanmer's plan, he firſt projected an edition of Shakeſpeare, of the ſtricteſt accuracy, to be collated and publiſhed, in due time. He immediately proceeded to collect and compare the oldeſt and ſcarceſt copies; noting the original excellencies and defects of the rareſt quartos, and diſtinguiſhing the improvements or variations of the firſt, ſecond, and third folios. But while all this maſs of profound criticiſm was tempering in the forge, out comes, in defiance of all dull order, a ſelf-armed Ariſtarchus, almoſt as lawleſs as any of his predeceſſors, vindicating his claim to public notice by his eſtabliſhed reputation, the authoritative air of his notes, and the ſhrewd obſervations, as well as majeſty, of his preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and ſecure in his ſtrong holds, entrenched in the black letter. Three years after (to uſe his own language) he "ſet out his own edition, in ten volumes, ſmall octavo, with an introduction." There is not, among the various publications of the preſent literary æra, a more ſingular compoſition than that "Introduction." In ſtyle and manner it is more obſolete, and antique, than the age of which it treats. It is Lord Herbert of Cherbury, walking the new pavement in all the trappings of romance; but, like Lord Herbert, it diſplays many valuable qualities accompanying this air of extravagance, much ſound ſenſe, and appropriate erudition. In the title-page of "Mr. William Shakeſpeare, his Comedies, Hiſtories, and Tragedies," it was alſo announced and promulgated, "Whereunto will be added, in ſome other volumes, notes, critical, and explanatory, and a body of various readings entire." "The Introduction" likewiſe declared, that theſe "Notes and Various Readings" would be accompanied with another work, diſcloſing the ſources from which Shakeſpeare, "drew the greater part of his knowledge in mythological and claſſical matters, his fable, his hiſtory, and even the ſeeming peculiarities of his language—to which," ſays Mr. Capell, "we have given for title,

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The School of Shakeſpeare." Nothing ſurely could be more properly conceived than ſuch deſigns, nor have we ever met with any thing better grounded on the ſubject of "the learning of Shakeſpeare," than what may be found in the long note to this part of Mr. Capell's Introduction. It is more ſolid than even the popular "Eſſay" on this topic. Such were the meditated atchievements of the critical knight-errant, Edmund Capell. But, alas! art is long, and life is ſhort. Three and twenty years had elapſed, in collection, collation, compilation, and tranſcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without notes or commentary, ſave the critical matter diſperſed through the introduction, and a brief account of the origin of the fables of the ſeveral plays, and a table of the different editions. Certain quaintneſſes of ſtyle, and peculiarities of printing and punctuation, attended the whole of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the claſſics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active ſpirits went to work upon his plan, and, digging out the promiſed treaſures, laid them prematurely before the public, defeating the effect of our critic's diſcoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole hoſt of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and over-ran all the country, whoſe map had been delineated by Edward Capell. Such a contingency nearly ſtaggered the ſteady and unſhaken perſeverance of our critic, at the very eve of the completion of his labours, and as his editor informs us—for, alas! at the end of near forty years, the publication was poſthumous, and the critic himſelf no more!—we ſay then, as his editor relates, he was almoſt determined to lay the work wholly aſide. He perſevered, however (as we learn from the Rev. Editor, Mr. Collins), by the encouragement of ſome noble and worthy perſons: and to ſuch their encouragement, and his perſeverance, the public was, in 1783, indebted for three large volumes in 4to, under the title of "Notes and various readings of Shakeſpeare; together with the School of Shakeſpeaer, or extracts from divers Engliſh books, that were in print in the author's time; evidently ſhewing from whence his ſeveral Fables were taken, and ſome parcel of his dialogue. Alſo farther extracts, which contribute to a due underſtanding of his writings, or give a light to the hiſtory of his life, or to the dramatic hiſtory of his time. By Edw. Capell."

Beſides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called "Proluſions;" and the alteration of "Antony and Cleopatra," as acted at Drury Lane in 1758. He died Jan. 24, 1781.

CAPELLUS

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CAPELLUS (LEWIS), an eminent French proteſtant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was a profeſſor of divinity and of the oriental languages in the univerſity of Saumur; and ſo very deeply ſkilled in the Hebrew, that our learned biſhop Hall calls him "magnum Hebraizantium oraculum in Gallia," the great oracle of all that ſtudied Hebrew in France. He was the author of ſome very learned works; but is now chiefly memorable for the controverſy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the date and origin of theſe points; both of which have been very warmly eſpouſed. The firſt is, that the points are coeval with the language, and were always in uſe among the Jews: the ſecond, that the points were not known to the Jews before their diſperſion from Jeruſalem, but invented afterwards by modern rabbies to prevent the language, which was every day decaying, from being utterly loſt; viz. that they were invented by the Maſoreth Jews of Tiberias, about 600 years after Chriſt. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatiſe, entitled, "Arcanum Punctuationis Revelatum, &c." which work, being printed in Holland, cauſed a great clamour among the proteſtants, as if it had a tendency to hurt their cauſe. Mean time it is certain, that Luther, Calvin, Zuinglius, and others, had eſpouſed the ſame notion, as well as the Scaligers, Cauſabons, Erpenius, Salmaſius, Grotius, and the Heinſii: and therefore it could not be ſaid, that Capellus introduced any novelty, but only better and more ſolidly eſtabliſhed an opinion, which had been approved of by the moſt learned and judicious proteſtants. But the true reaſon why the German proteſtants in general ſo warmly oppoſed Capellus's opinion, was, becauſe they had been accuſtomed to follow that of the two Buxtorfs, whom they conſidered as oracles in Hebrew learning. Buxtorf the father had written a little treatiſe in defence of the antiquity of the points: and as Buxtorf's credit was juſtly great among them, they choſe rather to rely upon his authority, than to examine his arguments, in ſo abſtruſe an inquiry. Buxtorf the ſon wrote againſt Capellus, and maintained his father's opinion. Capellus however has been generally ſuppoſed to have put the matter beyond any farther diſpute; on which account his ſcholars Bochart, Grotius, Spanheim, Voſſius, Daille, and almoſt all the learned in Hebrew ſince, have come very readily into his opinion.

Capellus compoſed another work, entitled, "Critica Sacra," which ſo highly diſpleaſed the proteſtants, that they hindered the impreſſion of it; till John Capellus, who was his ſon and afterwards turned papiſt, got leave of the king to print it at Paris in 1650. This work is nothing elſe but a collection of various readings and errors, which he thought were crept into the copies of the bible,

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bible, through the fault of the tranſcribers: it muſt have been however a work of prodigious labour, ſince the author acknowledges, that he had been 36 years about it. The younger Buxtorf wrote a learned anſwer to it, and ſome Engliſh proteſtants have alſo appeared againſt it: but Grotius on the other ſide very much commends this critique in an epiſtle to the author, where he tells him, among other things, to be content with the judicious approbation of a few, rather than the blind applauſe of many readers.

Capellus died at Saumur in 1658, aged almoſt 80; having made an abridgment of his life in his work "De gente Capellorum."

CAPPERONIER (CLAUDE), a learned Frenchman, was born at Montdidier in Picardy, 1671; put by his parents to the trade of a tanner; but, at his moments of leiſure, learned of himſelf the elements of the Latin tongue. An uncle, a benedictine of an abbey, obſerving his inclination for books, prevailed on his parents to let him purſue it. Accordingly, having gone through his ſchool-learning at Montdidier and Amiens, he went to Paris in 1688; and applied himſelf with ſuch ardour to the Greek, as ſoon to become eminent for his ſkill in that language. However, he never ſeparated from this the ſtudy of the Latin tongue, as deeming juſtly, that they would with more advantage be cultivated together. The univerſity of Baſil offered him the chair of profeſſor extraordinary in the Greek language, with great advantages and privileges; but it is not ſaid, whether or no he accepted it. In 1710, he undertook the education of the three ſons of M. Crozat; for which he had a penſion of 100 piſtoles ſettled on him for life. In 1722, he was made profeſſor of Greek in the College Royal; and, in 1744, he died at Paris at M. Crozat's, with whom he had lived ſince 1710.

He gave ſome public ſpecimens of his uncommon learning, by publiſhing, 1. An edition of Quintiliani Inſtitutiones Oratoriæ, Paris, 1725, folio, dedicated to Lewis XIV. who rewarded the editor with a penſion of 800 livres. 2. After his death, an edition of the "ancient Latin Rhetors," at Straſbourg, 1756, 4to. 3. He left in manuſcript "Obſervationes Philologicæ," or Emendations of paſſages in ancient Greek and Latin authors, which (it is ſaid) would make ſome quartos. 4. In MS. alſo, "A Treatiſe of the ancient Pronunciation of the Greek Language."

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL), celebrated painters of the Lombard ſchool, all of Bologna in Italy. Lewis Caracci was born in 1555; and was couſin german to Auguſtine and Hannibal, who were brothers. He diſcovered but an indifferent genius for painting under his firſt maſter Proſpero Fontana: who therefore diſſuaded him from purſuing it any farther, and treated him ſo roughly, that Lewis left his ſchool. However, he was determined to ſupply the defects of nature by art; and hence-

forward

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forward had recourſe to no other maſter but the works of the great painters. He went to Venice, where the famous Tintoret, ſeeing ſomething of his doing, encouraged him to proceed in his profeſſion, and foretold, that he ſhould ſome time be one of the firſt in it. This prophetic applauſe animated him in his reſolutions to acquire a maſtery in his art; and he travelled about to ſtudy the works of thoſe who had excelled in it. He ſtudied Titian's, Tintoret's, and Paulo Veroneſe's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him moſt ſenſibly, and he followed it ever after. He excelled in deſign and colouring, and had a peculiar gracefulneſs and candour.

Auguſtine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his ſons a liberal education. Auguſtine was begun to be bred a ſcholar; but his genius leading him to arts, he was afterwards put to a goldſmith. He quitted this profeſſion in a little time, and then gave himſelf up to every thing that pleaſed his fancy. He firſt put himſelf under the tuition of his couſin Lewis, and became a very good deſigner and painter. He gained ſome knowledge likewiſe of all the parts of the mathematics, natural philoſophy, rhetoric, muſic, and moſt of the liberal arts and ſciences. He was alſo a tolerable poet, and very accompliſhed in many other reſpects. Though painting was the profeſſion he always ſtuck to, yet it was often interrupted by his purſuits in the art of engraving, which he learnt of Cornelius Cort, and in which he ſurpaſſed all the maſters of his time.

Hannibal Caracci in the mean time was a diſciple of Lewis, as well as his brother Auguſtine; but never wandered from his art, though he wandered through all thoſe places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had ſo prodigious a memory, that whatever he had once ſeen, he never failed to retain and make his own. Thus at Parma, he acquired the ſweetneſs and purity of Correggio; at Venice, the ſtrength and diſtribution of colours of Titian; at Rome, the correctneſs of deſign and beautiful forms of the antique: and by his wonderful performances in the Farneſe palace, he ſoon made it appear, that all the ſeveral perfections of the moſt eminent maſters, his predeceſſors, were united in himſelf alone.

At length theſe three painters, having made all the advantages they could by obſervation and practice, formed a plan of aſſociation, and continued henceforward almoſt always together. Lewis communicated his diſcoveries freely to his couſins; and propoſed to them that they ſhould unite their ſentiments and their manner, and act as it were in confederacy. The propoſal was accepted: they performed ſeveral things in ſeveral places; and finding their credit to increaſe, they laid the foundation of that celebrated ſchool, which ever ſince

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has gone by the name of the Caracci's academy. Hither all the young ſtudents, who had a view of becoming maſters, reſort d to be inſtructed in the rudiments of painting: and here the Caracci taught freely and without reſerve to all that came. Lewis's charge was to make a collection of antique ſtatues, and bas-reliefs. They had deſigns of the beſt maſters, and a collection of curious books on all ſubjects relating to their art: and they had a ſkilful anatomiſt always ready to teach what belonged to the knitting and motion of the muſcles, &c. There were often diſputations in the academy; and not only painters but men of learning propoſed queſtions, which were always decided by Lewis. Every body was well received; and though ſtated hours were allotted to treat of different matters, yet improvements might be made at all hours, by the antiquities and the deſigns which were to be ſeen.

The fame of the Caracci reaching Rome, the cardinal Farneſe ſent for Hannibal thither, to paint the gallery of his palace. Hannibal was the more willing to go, becauſe he had a great deſire to ſee Raphael's works, with the antique ſtatues and bas-reliefs. The guſto which he took there from the ancient ſculpture, made him change his Bolognian manner for one more learned, but leſs natural in the deſign and in the colouring. Auguſtine followed Hannibal, to aſſiſt him in his undertaking of the Farneſe gallery; but the brothers not rightly agreeing, the cardinal ſent Auguſtine to the court of the duke of Parma, in whoſe ſervice he died in 1602, being only 45 years of age. His moſt celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "A piece," ſays a connoiſſeur, "ſo complete in all it's parts, that it was much to be lamented the excellent author ſhould withdraw himſelf from the practice of an art in which his abilities were ſo very extraordinary, to follow the inferior profeſſion of a graver." Auguſtine had a natural ſon, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himſelf with ſo much ſucceſs to the ſtudy of all the capital pieces in Rome, that it is thought he would have ſurpaſſed even Hannibal himſelf, if he had lived; but he died at the age of 35, in 1618.

Mean while, Hannibal continued working in the Farneſe gallery at Rome; and, after inconceivable pains and care, finiſhed the paintings in the perfection they are now to be ſeen in. He hoped that the cardinal would have rewarded him in ſome proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was diſappointed. The cardinal, influenced by an ignorant Spaniard, his domeſtic, gave him but a little above two hundred pounds, though it is certain he deſerved more than twice as many thouſands. When the money was brought him, he was ſo ſurpriſed at the injuſtice done him, that he could not ſpeak a word to the perſon that brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him reſolve never

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never more to touch his pencil: and this reſolution he had undoubtedly kept, if his neceſſities had not compelled him to break it It is ſaid, that his melancholy gained ſo much upon him, that at certain times it deprived him of the right uſe of his ſenſes. It did not, however, put a ſtop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a diſtemper upon him of which he died at 49 years of age. As in his life he had imitated Raphael in his works, ſo he ſeems to have copied that great maſter in the cauſe and manner of his death. His veneration for Raphael was indeed ſo great, that it was his death-bed requeſt to be buried in the ſame tomb with him; which was accordingly done in the Pantheon, or Rotunda, at Rome. There are extant ſeveral prints of the bleſſed Virgin, and of other ſubjects, etched by the hand of this incomparable artiſt. He is ſaid to have been a friendly, plain, honeſt, and open-hearted man; very communicative to his ſcholars, and ſo extremely kind to them, that he generally kept his money in the ſame box with his colours, where they might have recourſe to either, as they had occaſion.

While Hannibal Caracci worked at Rome, Lewis was courted from all parts of Lombardy, eſpecially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midſt of theſe employments, Hannibal ſolicited him to come and aſſiſt him in the Farneſe gallery, and ſo earneſtly, that he could not avoid complying with his requeſt. He went to Rome, corrected ſeveral things in that gallery, painted a figure or two himſelf, and then returned again to Bologna, where he died, 1619, aged 63.

CARACCIOLI (John), an illuſtrious nobleman, and the grand ſeneſchal of Naples at the beginning of the fifteenth century, was, on account of his misfortunes and poverty, obliged to make uſe of his pen when he was very young. At length he had the good luck to pleaſe Joan II. queen of Naples, and was admitted not only to her friendſhip, but to her embraces. He had a particular averſion to mice, as a celebrated author informs us; and from this ſingularity, as he relates, the contrived a method of diſcovering her paſſion to him. One day, as he was playing at cheſs in her wardrobe, ſhe herſelf cauſed a mouſe to be ſet before him; and he, ſcampering about for fear, firſt tumbling againſt one, then againſt another, ran in at the queen's chamber-door, and fell juſt upon her. By this means the queen took an opportunity of communcating hints to him which he afterwards improved to the utmoſt; and in a little time he was made her chief ſeneſchal. He met, however, with the fate common to ſuch minions; for, in the firſt place, by engaging in too many intrigues, he became odious to a lady who had a great aſcendancy over the queen. Some declare, that he was inſolent enough to uſe very opprobrious language

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to the queen; and that he even gave her a box on the ear, upon the refuſing him the principality of Salerno. Then he gave occaſion to his being ſuſpected of ſeveral ſecret practices againſt the ſtate; for Mariana tells us that it was he who adviſed Alphonſo king of Arragon to return to Naples, which he had left for no other reaſon but becauſe he could not forcibly carry off queen Joan, who had adopted him for her ſon. As odious as this ungrateful ſon muſt be to Joan, yet Caraccioli undertook to make his party triumph in the very kingdom of Naples. His machinations were diſcovered; and, to fruſtrate them more effectually, confidence was ſeemingly repoſed in him. Hence he was eaſily allured into the queen's preſence; who, by the advice of her female favourite, cauſed him to be diſpatched. The manner of it was, as Spondanus relates it, thus: A falſe and inſidious meſſage was ſent him in the night, that the queen was ſeized with an apoplectic fit, and that he muſt wait upon her immediately. He, after the late confidence ſhewn to him, did not ſuſpect her to be his enemy, and therefore ſtarted up, and opened his chamber door, before he was half dreſſed, upon which the aſſaſſins ruſhed in, and killed him. This happened Auguſt 27, 1432; on which day he had ſolemnized with great pomp the nuptials of his ſon. Bayle ſays, that this John Caraccioli, the chief ſeneſchal of Naples, was the moſt conſiderable nobleman of his family, though it was very numerous, and had produced many great men.

CARDAN (JEROM), an Italian of a moſt extraordinary genius, was born at Pavia, Sept. 24, 1501. As his mother was not married, ſhe tried every method to procure an abortion, but without effect. She was three days in labour, and they were forced at laſt to cut the child from her. He was born with his head covered with black curled hair. When he was four years old he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to ſtudy at the univerſity of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua; the ſame year was admitted to the degree of M. A. and in the end of the following year took the degree of M. D. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he was born. When he enumerates, as he doth in more places than one, the greateſt misfortunes of his life, this ten years impotence is always one. At the age of thirty-three he became profeſſor of mathematics at Milan. Two years after he was offered the place of profeſſor of medicine at Pavia, which he refuſed, not ſeeing a likelihood of having his ſalary regularly paid. In 1539 he was admitted a member of the college of phyſicians at Milan: in 1543 he read public lectures in medicine in that city, and at Pavia the year following; but diſcontinued them becauſe he could not obtain payment of his ſalary,

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ſalary, and returned to Milan. In 1547 his friend Andrew Veſalius procured him from the king of Denmark an offer of a penſion of eight hundred crowns and his table, which he tells us he refuſed on account of the coldneſs of the climate; and becauſe, to be well received in that kingdom, he muſt have renounced the Romiſh religion, in which he had been bred. In 1552 he went into Scotland, having been ſent for by the archbiſhop of St. Andrew's, who had applied in vain to the French king's phyſicians, and afterwards to thoſe of the emperor. This prelate, then forty years old, had been for ten years afflicted with a ſhortneſs of breath, which returned every eight days for the laſt two years. He began to recover from the moment that Cardan preſcribed for him. Cardan took his leave of him at the end of ſix weeks and three days, leaving him preſcriptions, which in two years wrought a complete cure.

Cardan's journey to Scotland gave him an opportunity of viſiting ſeveral countries. He croſſed France in going thither, and returned through the Low Countries and Germany, along the banks of the Rhine. It was on this occaſion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which, coming back to Milan, he continued there till October 1552, and then went to Pavia, whence he was invited to Bologna in 1562. He taught in this laſt city till 1570, at which time he was thrown into priſon, but ſome months after was ſent to his own houſe: he was not reſtored to his full liberty, his houſe being aſſigned him for a priſon; but he recovered it ſoon after. He left Bologna in 1571, and went to Rome, where he lived without any public employment. He was, however, admitted a member of the college of phyſicians, and received a penſion from the pope. He died at Rome, September 21, 1575.

This account might be ſufficient to ſhew the reader, that Cardan was of a very fickle temper; but he will have a much better idea of his ſingular and odd turn of mind, by examining what he himſelf tells us concerning the good and bad qualities. This ingenuouſneſs is itſelf a proof that his mind was of a very particular caſt. He informs us, that when he felt no pain naturally, he would excite that diſagreeable ſenſation in himſelf, by biting his lips, and ſqueezing his fingers, till he cried. He did this, he adds, to prevent a greater evil; for when he happened to be without pain, he felt ſuch violent ſallies of the imagination, and impreſſions on his brain, as were more inſupportable than any bodily pain. He ſays elſewhere, that, in his greateſt tortures of ſoul, he uſed to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was ſometimes tempted to lay violent hands on himſelf, which he calls heroic love; and imagines that ſeveral other perſons have been poſſeſſed with it, though they did not own it. Nothing gave him more pleaſure than to talk of things which always made the whole company uneaſy.

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He ſpoke on all ſubjects, in ſeaſon and out of ſeaſon; and was ſo fond of games of chance, as to ſpend whole days in them, to the great prejudice of his family and reputation, for he even ſtaked his furniture and his wife's jewels. He obſerves, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue; and that one of the methods he took to earn a ſubſiſtence, was the making of almanacs. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abſtained from food, that his prediction might be fulfilled, and that his continuance to live might not diſcredit his art.

Cardan wrote a great number of books; for the Lyons edition of his works, printed in 1663, contains ten volumes in folio. His poverty was one reaſon why he wrote ſo many treatiſes, the digreſſions and obſcurity whereof puzzle the reader, who often finds in them what he did not expect to meet with: as, for inſtance, in his arithmetic he introduces ſeveral diſcourſes concerning the motion of the planets, the creation, and the tower of Babel; and in his logic he has inſerted a judgment of hiſtorians and letter-writers. He owns that he made theſe digreſſions to fill up his bargain with the bookſellers being for ſo much a ſheet; and he wrote as much for bread as for reputation.

With regard to the obſcurity of his writings, Naudæus alledges the following among other reaſons for it: that Cardan imagined that many things, being familiar to him, needed not to be expreſſed; and, beſides, the heat of his imagination, and his extenſive genius, hurried him from one thing to another, without ſtaying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof that he was not always in his ſenſes; that they can neither be imputed to a defect of memory nor to artifice; and that the little relation there is between his ſeveral variations, proceeded from the different fits of madneſs with which he was ſeized.

CAREW (GEORGE), an eminent Engliſh gentleman, was ſon of George Carew, ſome time dean of Chriſt-church, in Oxford, and originally deſcended from the Carews of Carew caſtle, in Pembrokeſhire. He was born in Devonſhire in 1557, and became a gentleman commoner of Broadgate's hall in Oxford in 1572; but taking more pleaſure in military affairs than in literary purſuits, he quitted the univerſity without taking a degree, and went into Ireland, where he had a command given him againſt the earl of Deſmond. Afterwards queen Elizabeth made him one of her council, and maſter of the ordnance there; in which laſt employment he behaved himſelf very bravely upon ſeveral occaſions, as he did ſome years after in the voyage to Cadiz in Spain. At length, when Ireland was in a manner invaded with a domeſtic rebellion and a Spaniſh army, he was made preſident of Munſter for three years; when, joining his forces with thoſe

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thoſe of the earl of Thomond, he took ſeveral caſtles and ſtrong holds in thoſe parts, and brought the earl of Deſmond to his trial. After king James came to the crown he was called home, and conſtituted governor of the iſle of Guernſey and Caſtle Cornet. In the third year of that king's reign he was advanced to the dignity of a baron (for he was already knighted), by the title of lord Carew of Clopton; having before married Joyce, the daughter of William Clopton, of Clopton, Eſq. near Stratford-upon-Avon, in Warwickſhire. Afterwards he was made maſter of the ordnance throughout England, and one of the king's moſt honourable privy council; and at length, when Charles came to the crown, he was immediately made by him earl of Totneſs in Devonſhire. He died in the Savoy, near London, as it was was then, in 1629; and his body was conveyed to Stratford-upon-Avon, in Warwickſhire, to be interred.

It may truly be ſaid of this gentleman, that he was a faithful ſubject, a valiant and prudent commander, an honeſt counſellor, a polite ſcholar, and a patron of learning. He wrote a work entitled "Pacata Hibernia, or the Hiſtory of the late Wars in Ireland;" which was publiſhed in folio at London, in 1633. This hiſtory contains three years tranſactions at Munſter, of which his own manœuvres make not the leaſt part. It was reſerved for his own private ſatisfaction while he lived, as he was not willing to expoſe himſelf to the cenſure which he would probably have incurred by publiſhing a piece in which he himſelf was to make the principal figure. Nor was he determined about having it publiſhed at all, but only preſerved, by way of ſupplying materials for a general hiſtory of Ireland, when ſome writer, equal to the taſk, ſhould undertake it. Beſides this work, he collected ſeveral chronologies, charters, letters, monuments, and materials, belonging to Ireland, in four large manuſcript volumes, which are ſtill extant in the Bodleian library at Oxford. He alſo made ſeveral collections for an hiſtory of Henry the Fifth's reign, which was afterwards digeſted into Speed's "Hiſtory of Great Britain."

CAREW (THOMAS), was deſcended of the family of the Carews in Glouceſterſhire, and educated at Corpus Chriſti college, Oxford. On his return from his travels he was made gentleman of the privy chamber and ſewer in ordinary to Charles I. who always eſteemed him as one of the moſt celebrated wits of his court. He was much reſpected by the poets of his time, particularly Ben Jonſon and Sir William Davenant. He died about 1639, leaving behind him ſeveral poems, and a maſque called "Cœlum Britannicum," performed at Whitehall on Shrove Tueſday night, Feb. 18, 1633, by the king's majeſty, the duke of Lenox, the earls of Devonſhire, Holland, Newport, &c. and ſeveral other young lords, and noblemen's ſons. Mr. Carew was aſſiſted in the contrivance by Mr. Inigo Jones, the famous architect; and all the ſongs were ſet

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set to music by the celebrated Mr. Henry Lawes, gentleman of the king's chapel, and one of the private music to king Charles I.

CAREW (RICHARD), author of the "Survey of Cornwall," was the eldest son of Thomas Carew, of East Anthony, Esq. by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, Esq. both in the same county, and was born in 1555. When very young, he became a gentleman commoner of Christ-church college, Oxford; and at fourteen years of age had the honour of disputing extempore with the afterwards famous Sir Philip Sydney, in the presence of the earl of Leicester, Warwick, and other nobility. After spending three years at the university, he removed to the Middle Temple, where he resided the same length of time, and then travelled into foreign parts. Whilst he was in France, he applied himself diligently to the acquisition of the French language; and, by reading and conversing, he gained a complete knowledge of it in three quarters of a year. Not long after his return to England, he married, in 1577, Juliana Arundel, of Trerice. In 1581 Mr. Carew was made justice of the peace, and in 1586 was appointed high sheriff of the county of Cornwall, about which time he was likewise queen's deputy for the militia. In 1589 he was elected a member of the college of Antiquaries, a distinction to which he was entitled by his literary abilities and pursuits. What particularly engaged his attention was his native county, his "Survey" of which was published, in quarto, at London, in 1602. It hath been twice reprinted, first in 1723, and next in 1769. Of this work Camden hath spoken in high terms, and acknowledges his obligations to the author. In the present improved state of topographical knowledge, and since Dr. Borlase's excellent publications relative to the county of Cornwall, the value of Carew's Survey must have been greatly diminished. Mr. Gough remarks, that the history and monuments of this county were faintly touched by Carew; but it is added, that he was a person extremely capable of describing them, if the infancy of those studies at that time had afforded light and materials. Another work of our author was a translation from the Italian, entitled, "The Examination of Men's Wits. In which, by discovering the variety of natures, is shewed for what profession each one is apt, and how far he shall profit therein." This was published at London in 1594, and afterwards in 1604; and though Richard Carew's name is prefixed to it, hath been principally ascribed by some persons to his father. According to Wood, Carew wrote also "The true and ready Way to learn the Latin Tongue," in answer to a query, whether the ordinary method of teaching the Latin by the rules of grammar be the best mode of instructing youths in that language. This tract is involved in Mr. Samuel Hartlib's book upon the same subject, and with the same title.

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It is certain that Carew was a gentleman of conſiderable abilities and literature, and that he was held in great eſtimation by ſome of the moſt eminent ſcholars of his time. He was particularly intimate with Sir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongſt his neighbours, he was celebrated as the moſt excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his anceſtors in St. Anthony's church, where a ſplendid monument, with a large inſcription in Latin, was erected to his memory. In an epigram written upon him, he was ſtyled "another Livy, another Maro, another Papirian." Such were the abſurd and extravagant encomiums which the learned men of that age often beſtowed upon each other.

CAREW (GEORGE), brother to the ſubject of the laſt article, and ſecond ſon of Thomas Carew, Eſq. and Elizabeth his wife, was probably born at his father's ſeat at Eaſt Anthony, but in what particular year we are not able to aſcertain. He was educated in the univerſity of Oxford, after which he ſtudied the law in the inns of court, and then travelled to foreign countries for farther improvement. On his return to his native country he was called to the bar, and after ſome time was appointed ſecretary to Sir Chriſtopher Hatton, lord chancellor of England. This was by the ſpecial recommendation of queen Elizabeth herſelf, who gave him a prothonotaryſhip in the chancery, and conferred upon him the honour of knighthood. In 1597 Sir George Carew, who was then a maſter in chancery, was ſent ambaſſador to the king of Poland. In the next reign, he was one of the commiſſioners for treating with the Scotch concerning an union between the two kingdoms; after which he was appointed ambaſſador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his reſidence in that country he was regarded by the French miniſters as not well affected to their nation, and as giving a preference to the Spaniſh intereſt. What reaſons they had for this opinion, it is not at preſent eaſy to diſcover. Perhaps their diſguſt to him might ariſe from his not being very tractable in ſome points of his negociation, and particularly in the demand of the debts due to the king his maſter. Whatever might be his political principles, it is certain that he ſought the converſation of men of letters, and formed an intimacy with Thuanus, to whom he communicated an account of the tranſactions in Poland, whilſt he was employed there, which was of great ſervice to that admirable author in drawing up the 121ſt book of his hiſtory.

After Sir George Carew's return from France, he was advanced to the important poſt of maſter of the Court of Wards, which honourable ſtation he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the ſpring of 1613, that he was then lately deceaſed. In this letter Thuanus laments his

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death as a great misfortune to himself; for he considered Sir George's friendship not only as a personal honour, but as very useful in his work, and especially in removing the calumnies and misrepresentations which might be raised of him in the court of England. Sir George Carew married Thomasine, daughter of Sir Francis Godolphin, great grandfather of the lord treasurer Godolphin, and had by her two sons and three daughters. Francis, the elder son, was created knight of the Bath, at the coronation of Charles I. and attended the earl of Denbigh in the expedition for the relief of Rochelle, where he acquired great reputation by his courage and conduct; but, being seized with a fit of sickness in his voyage homeward, he died in the Isle of Wight, June 4, 1628, aged 27. Richard, the younger son, attained only his 17th year; and of the three daughters, two died single. Anne, the eldest, was married to a gentleman of the name of Rawlins.

When Sir George Carew returned, in 1609, from his French embassy, he drew up, and addressed to James I. "A Relation of the State of France, with the Characters of Henry IV. and the principal persons of that Court." The characters are drawn from personal knowledge and close observation, and might be of service to a general historian of that period. The composition is perspicuous and manly, and entirely free from the pedantry which prevailed in the reign of James I. but this is the less surprising, as Sir George Carew's taste had been formed in a better æra, that of queen Elizabeth. The valuable tract we are speaking of lay for a long time in MS. till happily falling into the hands of the earl of Hardwicke, it was communicated by him to Dr. Birch, who published it in 1749, at the end of his "Historical View of the Negociations between the courts of England, France, and Brussels, from 1592 to 1617." That intelligent and industrious writer justly observes, that it is a model, upon which ambassadors may form and digest their notions and representations; and the late celebrated poet, Mr. Gray, hath spoken of it as an excellent performance.

CAREY (HARRY), a man distinguished by both poetry and music, but perhaps more so by a certain facetiousness, which made him agreeable to every body. He published, in 1720, a little collection of poems; and, in 1732, six Cantatas, written and composed by himself. He also composed sundry songs for modern comedies, particularly those in the "Provoked Husband:" he wrote a farce, called "The Contrivances," in which were several little songs to very pretty airs of his own composition: he also made two or three little dramas for Goodman's-fields theatre, which were very favourably received. In 1729, he published, by subscription, his poems much enlarged; with the addition of one, entitled "Namby Pamby," in which Ambrose Philips is ridiculed. Carey's talent, says his historian, lay in humour and unmalevolent satire: to ridicule the rant and

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and bombaſt of modern tragedies, he wrote one, to which he gave the ſtrange title of "Chrononhotonthologos," acted in 1734. He alſo wrote a farce, called "The Honeſt Yorkſhireman."

Carey was a thorough Engliſhman, and had an unſurmountable averſion to the Italian opera and the ſingers in it: he wrote a burleſque opera on the ſubject of the "Dragon of Wantley," and afterwards a ſequel to it, entitled, "The Dragoneſs;" both which were eſteemed a true burleſque upon the Italian opera. His qualities being of the entertaining kind, he was led into more expences than his finances could bear, and thus was frequently in diſtreſs. His friends however were always ready to aſſiſt him by their little ſubſcriptions to his works: and, encouraged by theſe, he republiſhed, in 1740, all the ſongs he had ever compoſed, in a collection, entitled, "The Muſical Century, in 100 Engliſh Ballads, &c." and, in 1743, his dramatic works, in a ſmall volume, 4to.

With all his mirth and good-humour, he ſeems to have been at times deeply affected with the malevolence of ſome of his own profeſſion, who, for reaſons that no one can gueſs at, were his enemies: and this, with the preſſure of his circumſtances, is ſuppoſed to have occaſioned his untimely end; for, about 1744, in a fit of deſperation he laid violent hands on himſelf, and, at his houſe in Warner-ſtreet, Cold-bath Fields, put a period to a life, which, ſays his hiſtorian, had been led without reproach. It is to be noted, and it is ſomewhat ſingular in ſuch a character, that in all his ſongs and poems on wine, love, and ſuch kind of ſubjects, he ſeems to have manifeſted an inviolable regard for decency and good manners.

His ſon, George Savile Carey, (who was bred to the profeſſion of a printer, and was one ſeaſon at leaſt on the ſtage at Covent-Garden) is author of a "Lecture on Mimicry," which he delivered with ſome ſucceſs, and of ſeveral light dramatic performances.

CARLETON (SIR DUDLEY), ſon of Anthony Carleton, eſq. of Baldwin Brightwell, in Oxfordſhire, was born there, 1573, and was bred in Chriſt-church college in Oxford. He travelled to complete his education; and, after his return, attended Sir Ralph Winwood into the Low Countries, in the quality of a ſecretary; where he was very active, when king James reſigned the cautionary towns to the States. Here he added ſo great experience to his learning, that the king employed him afterwards, for twenty years together, as ambaſſador in Venice, Savoy, and the United Provinces. He was ſent ambaſſador extraordinary, at two ſeveral times, to Lewis XIII; and in the ſame capacity, likewiſe, to the United Provinces. In the ſecond of Charles I. he was created baron of Imbercourt in Surrey; and the next year ſent into Holland with the garter, and the enſigns of that order to Henry prince of Orange. Two years afterwards he was created viſcount Dorcheſter, in Oxfordſhire; and appointed one of his majeſty's principal ſecretaries of ſtate. In this

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office he continued till his death, which happened in 1631. He died at his houſe in Weſtminſter, and was buried in the abbey; where, ſoon after, a monument of black and white marble was erected to his memory.

He was an exact ſtateſman, underſtood the intrigues of ſtate well; yet juſt in his dealings, and beloved by moſt men, who much miſſed him after his death. He was a perſon that underſtood ſeveral languages well; as alſo the laws, conditions, and manners of moſt ſtates in Europe. He lived in times when men imagined to themſelves ſome unknown bliſs from untried governments; when public clamours were loud, and diſſentions high: and, by way of mitigating all ſuch reſtleſſneſs of ſpirit, he uſed frequently to ſay, that "there will be miſtakes in divinity, while men preach, and errors in government, while men govern."

His writings are as follow: 1. Balance, pour peſer en tout equité & droiture la harangue faite n'agueces en l'Aſſembleé des illuſtres & puiſſans Seigneures les Eſtats generaux des Provinces Unies, &c. printed 1618, 4to. 2. Harangue faite au counſeil de Meſſ. les Eſtats generaux, touchant le diſcord & les troubles de l'Egliſe & da police, cauſes par la doctrine d'Arminius, 1617, printed with the former. 3. Various Letters in the Cabala, folio, 1663. 4. Various letters to George Duke of Bucks, in Cabala, or Myſteries of State, 1654, 4to. 5. Several French and Latin Letters to the learned Ger. Voſſius, printed in Ger. Voſſii et Clarorum Virorum ad eum Epiſtolæ. London, 1690, fol. publiſhed by P. Colomeſius. 6, Several Speeches in Parliament, ann. 1626; ſome of which may be ſeen in the firſt vol. of Ruſhworth's Collection. Beſides theſe, he left in MS. Memoirs for Diſpatches of political Affairs relating to Holland and England, ann. 1618; with ſeveral Propoſitions made to the States. Particular Obſervations of the Military Affairs in the Palatinate, and the Low Countries, 1621, 1622. Letters relating to State Affairs, written to the king and Viſcount Rocheſter, from Venice, ann. 1613. Letters from and to Sir Dudley Carleton, knight, during his Embaſſy in Holland, from Jan. 1615-6, to Dec. 1620; with a judicious hiſtorical Preface, (printed at the expence of the earl of Hardwicke, for private uſe, in 1757, and again in 1775) 4to.—A Letter to the Earl of Saliſbury, printed in Howard's Collection.

CARLETON (GEORGE), a learned Engliſh biſhop, was born at Norham in Northumberland. He was chiefly maintained during his ſtudies, both at ſchool and at Edmund-hall in Oxford, by the very eminent Bernard Gilpin, ſtyled the Northern Apoſtle. In Feb. 1579-80, he took his degree of B. A. and the ſame year was elected probationer fellow of Merton college; in which ſociety he remained about five years, eſteemed both as an orator and poet. He became M. A. and B. and D. D, and in 1617 was elected biſhop of Llan-

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daff. The enſuing year he was ſent by James I. with three other Engliſh divines, and one from Scotland, to the ſynod of Dort, where he ſtood up in favour of epiſcopacy. At his return, he was tranſlated to the ſee of Chicheſter in 1619. He died in May 1628, aged 69. He was a bitter enemy to the papiſts, and in the point of predeſtination a rigid Calviniſt.

He wrote, 1. Heroici Characteres. 2. Tithes examined, and proved to be due to the Clergy by a divine Right. 3. Juriſdiction Regal, Epiſcopal, Papal: wherein is declared how the Pope had intruded upon the juriſdiction of temporal princes, and of the church, &c. 4. Conſenſus Eccleſiæ Catholicæ contra Tridentinos, de Scripturis, eccleſia, fide, et gratia, &c. 5. A thankful Remembrance of God's Mercy, in an hiſtorical Collection of the great and merciful Deliverances of the Church and State of England, ſince the Goſpel began here to flouriſh, from the beginning of Queen Elizabeth." 6. Short Directions to know the true Church. 7. Oration made at the Hague, before the Prince of Orange, and the Aſſembly of the States General. 8. Aſtrologimania: or, the Madneſs of Aſtrologers: or, an examination of Sir Chriſtopher Heydon's Book, entitled, A Defence of Judiciary Aſtrology. 9. Examination of thoſe Things, wherein the Author of the late Appeal (Richard Montague, afterwards biſhop of Chicheſter) holdeth the Doctrine of Pelagians and Arminians to be the Doctrines of the Church of England. 10. A joint Atteſtation avowing that the Diſcipline of the Church of England was not impeached by the Synod of Dort. 11. Vita Bernardi Gilpini, viri ſanctiſſimi, famaque apud Anglos aquilonares celeberrimi. It was alſo publiſhed in Engliſh, under this title, The Life of Bernard Gilpin, a man moſt holy and renowned among the Northern Engliſh. 12. Teſtimony concerning the Preſbyterian Diſcipline in the Low Countries, and Epiſcopal Government in England. 13. Latin Letter to Mr. Camden, containing ſome Notes and Obſervations on his Britannia. 14. Several Sermons. He had alſo a hand in the Dutch annotations, and in the new tranſlation of the Bible, undertaken by order of the ſynod of Dort, but not completed and publiſhed till 1637.

CARNEADES, a celebrated Greek philoſopher, was a native of Cyrene in Africa. He founded the third academy, which, properly ſpeaking, differed not from the ſecond; for, excepting ſome mitigations, which ſerved only for a blind, he was as ſtrenuous a defender of the uncertainty of human knowledge as Arceſilaus, the founder of the ſecond. He was ſo intent on ſtudy, that he neglected to cut his nails, and let his hair grow. He was ſo unwilling to leave his ſtudies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid ſervant Meliſſa, who was alſo his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of

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of interrupting his meditation, and that of letting him ſtarve: whence we may infer, that this philoſopher was one who could ill bear to be diſturbed in his meditations, not even when the occaſion of it was to give him neceſſary ſuſtenance. He was an antagoniſt of the Stoics, and pitched upon Chryſippus, one of the moſt celebrated philoſophers of their ſect, for his adverſary; and was ſo ſolicitous to get the victory, that when he was preparing for the combat, he took a doſe of helebore, to clear his brain, and increaſe the warmth of his imagination. The power of his eloquence was dreaded even by a Roman ſenate.

The Athenians being condemned by the Romans to pay a fine of 500 talents, for plundering the city of Oropus, ſent ambaſſadors to Rome, who got the fine mitigated to 100 talents. Carneades the Academic, Diogenes the Stoic, and Critolaus the Peripatetic, were charged with this embaſſy. Before they had an audience of the ſenate, they harangued to great multitudes in different parts of the city. Carneades' eloquence was diſtinguiſhed from that of the others, by it's ſtrength and rapidity. Cato the elder made a motion in the ſenate, that theſe ambaſſadors ſhould be immediately ſent back, becauſe it was very difficult to diſcern the truth through the arguments of Carneades. The Athenian ambaſſadors (ſaid many of the ſenators) were ſent rather to force us to comply with their demands, than to ſolicit them by perſuaſion: meaning, that it was impoſſible to reſiſt the power of that eloquence with which Carneades addreſſed himſelf to them. According to Plutarch, the youths at Rome were ſo charmed by the fine orations of this philoſopher, that they forſook their diverſions and other exerciſes, and were carried with a kind of madneſs to philoſophy; the humour of philoſophiſing ſpreading like enthuſiaſm. This grieved Cato, who was afraid that for the future the Roman youth would prefer books to arms. He blamed the conduct of the ſenate, for having ſuffered the ambaſſadors to continue ſo long among them without an anſwer, who were able to perſuade them to any thing. Cato was particularly afraid of the ſubtlety of wit and ſtrength of argument with which Carneades maintained either ſide of a queſtion. Carneades harangued in favour of juſtice one day, and the next day againſt it, to the admiration of all who heard him; among whom were Galba and Cato, the greateſt orators of Rome. This was his element: he delighted in demoliſhing his own work; becauſe all ſerved in the end to confirm his grand principle, that there are only probabilities or reſemblances of truth in the mind of man; ſo that two things directly oppoſite, either may be choſen indifferently. Quintilian very judiciouſly remarks, that though Carneades argued in favour of injuſtice, yet he acted himſelf according to the ſtrict rules of juſtice. The following maxim of Carneades is truly admirable. "If a man privately knew that his enemy, or any other perſon, whoſe death might be of advantage to him, would come to ſit down on graſs in which there lurked

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lurked an aſp, he ought to give him notice of it, though it were in the power of no perſon whatſoever to blame him for being ſilent."

It is thought that Carneades would have left his ſchool to his diſciple Mentor, if they had not quarrelled. The philoſopher found Mentor in bed with his concubine Meliſſa. He did not then diſpute on probability and incomprehenſibility: he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well, what his eyes told him, of the infidelity of his concubine and diſciple; and broke with Mentor, whoſe crime was moſt infamous. He was the favourite ſcholar of Carneades, and had free acceſs to his houſe, as if he had been his ſon. Carneades, according to ſome, lived to be fourſcore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and ſixty-ſecond olympiad. Plutarch has preſerved the following apophthegm of Carneades. Princes learn nothing well but riding: for their maſters flatter them, and thoſe who wreſtle with them ſuffer themſelves to be thrown: but a horſe conſiders not whether a private man or a prince, a poor man or a rich, be on his back; and if his rider cannot rule him, he throws him.

CARO (HANNIBAL), a very celebrated Italian poet and orator, was born at Civita Nuova, in 1507; and afterwards removed to Rome, where he became ſecretary to ſome biſhops. Soon diſtinguiſhing himſelf by his uncommon parts and learning, he was preferred to the ſame office, firſt under the duke of Parma, and afterwards under the cardinal of Farneſe. Then he was made a knight of the order of Malta, and began to acquire a vaſt reputation by his works. He tranſlated Virgil's "Æneid" into his own language, very delicately and very faithfully; in ſhort, with ſuch purity of ſtyle, and propriety of expreſſion, that the beſt judges did not ſuppoſe him to have fallen the leaſt ſhort of his original. He tranſlated alſo Ariſtotle's "Rhetoric," which was publiſhed at Venice in 1570, and "Two Orations of Gregory Nazianzen," with a "Diſcourſe of Cyprian." He wrote a comedy, which Balzac has ſpoke well of; and a miſcellany of his original poems was printed at Venice in 1584. His ſonnets have been deſervedly admired; and ſo has a poem, which, by order of the cardinal of Farneſe, he wrote in honour of the royal houſe of France.

Caſtelvetro wrote a critique upon this, and took an occaſion to decry Caro's abilities and taſte; but ſeveral academies in Italy, particularly that of Banchi at Rome, ſtood up in his defence, and maintained the credit both of the author and his poem, againſt the ill-natured cavils of Caſtelvetro. Caro died at Rome in 1566, and was buried in the church of St. Laurence of Damaſcus, where his tomb is ſtill to be ſeen.

CAROLAN

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CAROLAN, a celebrated Iriſh bard, was born in the year 1670, in the village of Nobber, in the county of Weſtmeath, on the lands of Carolan's-town, which were wreſted from his anceſtors by the family of the Nugents, on their arrival in this kingdom with Henry the Second. His father was a poor farmer, the humble proprietor of a few acres, which yielded him a ſcanty ſubſiſtence.

The cabin, in which our bard was born, is ſtill pointed out to the inquiſitive traveller. As it is in a ruinous ſtate, it muſt ſoon become a prey to all-devouring Time: but the ſpot on which it ſtood will, we predict, be viſited at a future day with as much true devotion, by the lovers of natural muſic, as Stratford-upon-Avon and Binfield are, by the admirers of Shakſpeare and of Pope.

He muſt have been deprived of ſight at a very early period of his life; for he remembered no impreſſion of colours. Thus was "knowledge at one entrance quite ſhut out," before he had taken even a curſory view of the creation. From this misfortune he felt no uneaſineſs: "My eyes," he uſed merrily to ſay, "are tranſplanted into my ears."

His muſical genius was ſoon diſcovered, and his friends determined to cultivate it. About the age of twelve, a proper maſter was engaged to inſtruct him in the practice of the harp; but though fond of that inſtrument, he never ſtruck it with a maſter-hand. Genius and diligence are ſeldom united, and it is practice alone can perfect us in any art. Yet his harp was rarely unſtrung: but in general he only uſed it to aſſiſt him in compoſition; his fingers wandered among the ſtrings in queſt of the ſweets of melody.

Love does not, as Archer teaches Cherry to believe, always enter at the eyes; for Carolan became enamoured of Miſs Bridget Cruiſe (of Cruiſe-town in the county of Longford) ſeveral years after he had loſt his ſight. His harp now, like the lute of Anacreon, would only ſound of love. Though this lady did not give him her hand, it is imagined ſhe did not deny him her heart. But like Apollo, when he caught at the nymph, "he filled his arms with bays." The ſong which bears his name is his *chief d'oeuvre:* it came warm from his heart, while his genius was in full vigour. "I have often liſtened to Carolan," ſays Mr. O'Conor, "ſinging his ode to Miſs Cruiſe. I thought the ſtanzas wildly enthuſiaſtic, but neglected to preſerve them."

A very extraordinary inſtance of the effect of Carolan's paſſion for this lady, is related by Mr. O'Conor. He went once on a pilgrimage to St. Patrick's purgatory, a cave in an iſland of Lough-Dearg, (in the county of Donegal) of which more wonders are told, than even of the cave of Triphonius. On his return to ſhore, he found ſeveral pilgrims waiting the arrival of the boat which had conveyed him to the object of his devotion. In aſſiſting ſome of thoſe devout travellers to get on board, he chanced to take a lady's hand, and inſtantly exclaimed, *Dar lamha mo chardais crioſt* (*i. e.* by the hand of my

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my goſſip), *this is the hand of Bridget Cruiſe!* His ſenſe of feeling did not deceive him; it was the hand of her whom he once adored. "I had the relation from his own mouth," ſays Mr. O'Conor, "and in terms which gave me a ſtrong impreſſion of the emotions he felt on meeting the object of his early affections." Carolan, at the time of this event, was

Nel mezzo del cammin di noſtra via.—Half way in the road of life.

Our bard ſolaced himſelf for the loſs of Miſs Cruiſe, in the arms of Mary Mac Guire, a young lady of a good family in the county of Fermanagh. Miſs Mac Guire proved a proud and an extravagant dame: but ſhe was the wife of his choice; he loved her tenderly, and lived harmoniouſly with her.

It is probable, that on his marriage with Miſs Mac Guire, he fixed his reſidence on a ſmall farm near Moſhill in the county of Leitrim. Here he built a neat little houſe, in which he gave his friends,

"If not a ſumptuous welcome, yet a kind."

Hoſpitality conſumed the produce of his little farm: he ate, drank, and was merry, and improvidently left to-morrow to provide for itſelf. This ſometimes occaſioned embarraſſments in his domeſtic affairs; but he had no friend to remind him, "that nothing will ſupply the want of prudence, and that negligence and irregularity, long continued, will make knowledge uſeleſs, wit ridiculous, and genius contemptible."

At what period of his life, Carolan commenced an itinerant muſician, is not known. Nor is it confidently told whether he did it through neceſſity, or whether his fondneſs for muſic induced him to betake himſelf to that profeſſion. Dr. Campbell indeed ſeems to attribute his choice of it to an early diſappointment in love. But we will leave theſe points unſettled, and follow our bard in his peregrinations. We find him mounted on a good horſe, and attended by an harper in the character of a domeſtic, ſetting forth on his journey, and directing his courſe towards Connaught. Wherever he goes, the gates of the nobility and gentry are thrown open to him. Like the Demodocus of Homer, he is received with reſpect, and a diſtinguiſhed place aſſigned him at the table. Near him is ſeated his harper, ready to accompany his voice, and ſupply his want of ſkill in practical muſic. "Carolan," ſays Mr. Ritſon, "ſeems from the deſcription we have of him, to be a genuine repreſentative of the ancient bard.

On his return from one of thoſe excurſions, Mr. O'Conor aſked him, had he viſited colonel Archdall. "No," replied the bard emphatically, "but I viſited a prince!" Thus intimating the hoſpitable reception this gentleman had given him.

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It is somewhat remarkable, that Carolan, in his gayest mood, and even when his genius was most elevated by 'the flowing bowl,' never could compose a planxty for a Miss Brett in the county of Sligo, whose father's house he frequented, and where he always met with a reception due to his exquisite taste and mental endowments. One day, after an unsuccessful attempt to compose something in a sprightly strain for this lady, he threw aside his harp, with a mixture of rage and grief; and addressing himself in Irish (of which he was a pleasing and eloquent speaker) to her mother; "Madam," said he, "I have often, from my great respect to your family, attempted a planxty, in order to celebrate your daughter's perfections, but to no purpose. Some evil genius hovers over me; there is not a string in my harp, that does not vibrate a melancholy sound, when I set about this task. I fear she is not doomed to remain long amongst us; nay, said he, emphatically, "she will not survive twelve months." The event verified the prediction, as several of the family can attest. By relating this circumstance, it is not our wish to insinuate that Carolan was endowed with the gift of prophecy; but scepticism must be at a stand, when we consider that many individuals, who could look no farther into the womb of time than the ordinary mass of mankind, have, at certain periods of their life, foretold events in as extraordinary a manner.

From an error in his education, if the manner in which he was reared deserves that name, Carolan, at an early period of his life, contracted a fondness for spirituous liquors, which he retained even to the last stage of it. But inordinate gratifications carry their punishment along with them; nor was Carolan exempt from this general imposition. His physicians assured him, that unless he corrected this vicious habit, a scurvy, which was the consequence of his intemperance, would soon put an end to his mortal career. He obeyed with reluctance, and seriously resolved upon never tasting that forbidden, though (to him) delicious cup. The town of Boyle, in the county of Roscommon, was at that time his principal place of residence. There, while under so severe a regimen, he walked, or rather wandered about like a *Reveur*;—his usual gaiety forsook him;—no sallies of a lively imagination escaped him;—every moment was marked with a dejection of spirits, approaching to the deepest melancholy;—and his harp, his favourite harp, lay in some obscure corner of his habitation, neglected and unstrung. Passing one day by a grocer's shop in the town, our Irish Orpheus after a six weeks quarantine, was tempted to step in; undetermined whether he should abide by his late resolution, or whether he should yield to the impulse which he felt at the moment. "Well, my dear friend," cried he to the young man who stood behind the counter, "you see I am a man of constancy;—for six long weeks I have refrained from whiskey; was there ever so great an instance of self-denial? but a thought strikes me, and surely you will not be cruel enough

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enough to refuſe one gratification which I earneſtly ſolicit. Bring hither a meaſure of my favourite liquor, which I ſhall ſmell to, but indeed ſhall not taſte." The lad indulged him on that condition; and no ſooner did the fumes aſcend to his brain, than every latent ſpark within him was rekindled. His countenance glowed with an unuſual brightneſs; and the ſoliloquy which he repeated over the cup, was the effuſion of an heart newly animated, and the ramblings of a genius which a Sterne would have purſued with raptures of delight. At length, to the great peril of his health, and contrary to the advice of his medical friends, he once more quaffed the forbidden draught, and renewed the brimmer, until his ſpirits were ſufficiently exhilarated, and until his mind had fully reſumed it's former tone. He immediately ſet about compoſing that much-admired ſong which goes by the name of Carolan's (and ſometimes Stafford's) Receipt. For ſprightlineſs of ſentiment, and harmony of numbers, it ſtands unrivalled in the liſt of our beſt modern drinking-ſongs, as our niceſt critics will readily allow. He commenced the words, and began to modulate the air, in the evening at Boyle, and before the following morning he ſung and played this noble offspring of his imagination in Mr. Stafford's parlour at Elfin.

Carolan's inordinate fondneſs for Iriſh wine (as Peter the Great uſed to call whiſkey) will not admit of an excuſe: it was a vice of habit, and might therefore have been corrected. But let us ſay ſomething in extenuation. He ſeldom drank to exceſs: beſides, he ſeemed to think, nay, was convinced from experience, that the ſpirit of whiſkey was grateful to his Muſe, and for that reaſon generally offered it when he intended to invoke her. "They tell me," ſays Dr. Campbell, "that in his (Carolan's) latter days, he never compoſed without the inſpiration of whiſkey, of which, at that critical hour, he always took care to have a bottle beſide him." Nor was Carolan the only bard who drew inſpiration from the bottle: there have been ſeveral planets in the poetical hemiſphere that ſeldom ſhone, but when illumed by the rays of roſy wine. Cunningham wrote his beſt paſtorals after he had made a moderate ſacrifice to Bacchus. It is ſaid, that the amiable Addiſon's wit ſparkled moſt, when his pulſe beat quick. And the goblet always "flows with wines unmixt" for Demodocus, (in whoſe perſon Homer repreſents himſelf) before he tunes his "vocal lay."

"When Homer ſings the joys of wine, 'tis plain,
Great Homer was not of a ſober ſtrain;
And Father Ennius, till with drinking fir'd,
Was never to the martial ſong inſpir'd."

To deny Carolan the "ſparkling bowl," was a certain method of rouſing his ſatire. Reſiding for ſome time in the houſe of a parſimonious lady, he happened one day, as he ſat playing on his harp,

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to hear the butler unlocking the cellar-door. Inſtantly he aroſe, and, following the man, requeſted a cup of beer. But the fellow thruſt him rudely out of the cellar, declaring he would give him nothing, unleſs by orders from his miſtreſs. In a rage the inſulted bard compoſed the following bitter epigram:

What pity hell's gates are not kept by O'Flinn!
So ſurly a dog would let nobody in.

CARPENTER (RICHARD), a divine and poet of the laſt age, had his education at Eton college, near Windſor, and from thence was elected ſcholar of King's college, in Cambridge, in the year 1622; where continuing about three years, he afterwards went out of England, and ſtudied in Flanders, Artois, France, Spain, and Italy; and at length received holy orders at Rome, from the hands of the pope's ſubſtitute. Soon after, having taken upon him the order of St. Benedict, he was ſent into England to make proſelytes; in which employment having continued ſomewhat above a year, he returned to the Proteſtant religion, and, through the archbiſhop of Canterbury's intereſt, obtained the ſmall vicarage of Poling, by the ſea ſide, near Arundel caſtle in Suſſex. Here he was expoſed to the inſults and abuſes of the Romiſh party, particularly one Francis à S. Clara, living in that neighbourhood under the name of Hunt, who would be very free with him, and expoſe him to ſcorn before his pariſhioners. In the time of the civil war he quitted his living, and retired to Paris, where, reconciling himſelf to the Romiſh church, he made it his buſineſs to rail againſt the Proteſtants. Afterwards returning to England, he ſettled at Aylesbury in Buckinghamſhire, where he had ſome relations; and, being once more a Proteſtant, he would often preach there in a very fantaſtical manner, to the great mirth of his auditors. He was living there in 1670; but before his death he returned a third time to Popery, cauſing his pretended wife to embrace that perſuaſion; and in that faith he died. He publiſhed ſome ſermons and a comedy, called "The Pragmatical Jeſuit." He was generally eſteemed a man of the moſt fantaſtical character, one that changed his opinions as often as his cloaths, and, for his juggles and tricks in religion, a theological mountebank.

There was another RICHARD CARPENTER, a divine, of a very different character from the above, and prior in order of time. He was a Corniſh man, and became a batler in Exeter college, in Oxford, in 1592, and four years after fellow of that houſe, being then bachelor of arts. By the advice and direction of the rector, Dr. Holland, he applied himſelf to theological ſtudies, and in a few years proved a learned divine, and an excellent preacher. In 1611 he was admitted to the reading of the ſentences, and about that time was made rector of Sherwill, and of Loxhore adjoining, in Devonſhire;

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ſhire; and afterwards obtained the benefice of Ham, near Sherwill. He died the 18th of December, 1627, aged 52, and was buried in the chancel of the church of Loxhore. He publiſhed ſome ſermons, one of which was a paſtoral charge.

CARPENTER (George, Lord) Baron Carpenter of Killaghy, in the county of Kilkenny, in the kingdom of Ireland; a nobleman during the latter end of the laſt, and beginning of the preſent century, and who by his military achievements greatly diſtinguiſhed himſelf through the whole courſe of the wars in Ireland, Flanders, and Spain; whoſe courage and prudence raiſed him, by gradual promotions, through the ſeveral ſtations and degrees of the army, to almoſt the higheſt pitch of military honours. He was deſcended from an ancient family in Hertfordſhire, and born at Pitchers Oculi, in that county, on the 10th of February, 1657, and was the ſon of Warncomb Carpenter, ſixth ſon of Thomas Carpenter, Eſq. lord of the manor of Homme, or Holme, in the pariſh of Dilwynne, near Weobley, in this county; which manor, with a conſiderable eſtate, has been in this family, and lineally deſcended from father to ſon, for above four hundred years, and is now in the poſſeſſion of the earl of Tyrconnel.

Mr. Warncomb Carpenter married Eleanor, daughter of William Taylor, Eſq. of the ſame county, and widow of John Hill, Eſq. by whom ſhe had only one ſon; but by Mr. Warncomb Carpenter ſhe had ſeven, of whom, George (Lord Carpenter) was the youngeſt. He had his education at a private grammar ſchool in the country, where he made much improvement in claſſical learning; and was upon his arrival in London ſoon recommended, as well by the ſweetneſs of his diſpoſition, his behaviour, and accompliſhments, as by his friends, to be page to the earl of Montague, whom he attended in his embaſſy to the court of France in 1671, at the age of fourteen. Upon his return, in 1672, he rode as a private gentleman in the third troop of guards, which was then looked upon as an honourable poſt, none but the youngeſt ſons of noblemen and gentlemen of fortune being admitted. He was ſhortly after appointed quarter maſter to the regiment of horſe commanded by the earl of Peterborough, and paſſed through all the commiſſions of cornet, lieutenant, and captain, till he was advanced to be the lieutenant-colonel of the regiment, in which poſt he continued thirteen years, till 1685, though the regiment was almoſt conſtantly in ſervice. In the year 1693 he married Alice, daughter of the right honourable William baron Cawfield, afterwards created viſcount Charlemont (and always known by the memorable epithet of good lord Charlemont), who had a conſiderable jointure by her firſt huſband, James Margetſon, Eſq. by the ſale of part of which he was enabled to purchaſe the king's own regiment of dragoons, which he commanded till he died. He ſerved through the whole courſe of the wars with France, Ireland,

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Ireland, Flanders, and Spain, with unblemiſhed honour and reputation; and diſtinguiſhed himſelf to great advantage, by his courage, conduct, and humanity. For the particulars of his military achievements, we muſt refer the reader to the ſeveral hiſtories of thoſe wars, in which all his actions are recorded greatly to his honour. At the unfortunate battle of Almanza, in 1707, by his prudent conduct in bringing up the rear in the laſt ſquadron of the retreat, he preſerved the baggage of the whole army. In the action at Almenara, July 27, 1710, he was wounded, and had, among the other generals, the honour of receiving the compliments of his majeſty Charles III. king of Spain, for his judicious conduct and bravery in that engagement. In defending the breach at Brihuega, he was again deſperately wounded; and had his advice been followed, the town had certainly held out till relieved by Count Staremberg; inſtead of which, all our forces, after an obſtinate reſiſtance againſt the whole French and Spaniſh army, were here taken priſoners. The wound Colonel Carpenter received was by a muſquet ball, which broke part of his jaw-bone, beat out all his teeth on one ſide, and lodged itſelf in the root of his tongue, where it remained a whole year before it was extracted; during which time he underwent the moſt exquiſite pain, and he wholly ſubſiſted by liquids, being incapable of ſwallowing any other food. In 1705 he was made brigadier-general, in 1708 major-general, and in 1710 lieutenant-general. In 1714 he was choſen member of parliament for Whitchurch in Hampſhire, and the year following was appointed envoy extraordinary to the court of Vienna, having acquired the perſonal regard and eſteem of the emperor, by ſerving under him in Spain. But when he had prepared all things in readineſs, and was juſt ſetting out for his embaſſy, the rebellion in 1715 broke out, and he was ſent into the North; where he not only prevented the rebels from ſeizing upon Newcaſtle, and marching into Yorkſhire, but having overtaken them at Preſton, where they were inveſted by major-general Willes, he, by altering the diſpoſition which that general had made, cut off entirely both their eſcape and receiving any freſh ſupplies; and obliged them to ſend out hoſtages that they ſhould raiſe no works for the defence of the town, nor endeavour to eſcape themſelves, nor ſuffer any of their party to do ſo till the next morning, when they were to determine whether they would ſurrender at diſcretion, or not; which, however, they accordingly did the next morning. This was all the treaty the general made with the rebels, nor were any hopes of pardon or mercy ſo much as ſuggeſted to them.

At the beginning of February 1716, general Carpenter ſent a challenge by colonel Churchill to general Willes. The motives reported for this were ſome words which had paſſed between them in Spain, and were revived again at Preſton. But this duel was honourably compromiſed by the generous interpoſitions of the dukes of Marlborough and Montague.

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In 1716 he was conſtituted governor of Minorca, and commander in chief of his majeſty's forces in Scotland; and in 1719 was created baron Carpenter of Killaghy, in the county of Kilkenny, in the kingdom of Ireland. In the year 1722 lord Carpenter was choſen member of parliament for the city of Weſtminſter, and was now as diligent in the ſervice of his country in the Houſe, as he had before been in the field; on all occaſions voting for what he thought the good of his country, without any regard to party, from the ſtricteſt principles of honour, juſtice, and integrity; never giving a vote, till upon the matureſt deliberation he was fully convinced of it's equity. After ſeven years conſtant attendance in parliament, age came upon him, and he declined apace. In October 1731, being nearly 74 years of age, he began to labour under a failure of appetite; and having had a fall by which his teeth were looſened on that ſide which had not been wounded, he was capable of receiving but little nouriſhment. This complaint, together with old age and a gradual decay of nature, ended his life on the 10th of February, 1731-2. His body was interred, purſuant to his own directions in his will, at Owſelbury in Hampſhire, near his lady, where a neat monument of white and blue-veined marble is erected to his memory, by his ſon, the late lord Carpenter, who was all the iſſue he left.

CARSTARES (WILLIAM), an eminent Scotch clergyman, who was confidential ſecretary to king William the Third, and afterwards principal of the univerſity of Edinburgh, was born on the 11th of February, 1649, at Cathcart, in the neighbourhood of Glaſgow. His father, the reverend Mr. John Carſtares, was a younger branch of a very ancient family of that name in Fifeſhire; and his mother was a daughter of Muir of Glanderſton, an equally reſpectable family in the county of Renfrew. As their ſon gave early indications of uncommon abilities, it was determined that he ſhould have the beſt education the country could afford. Accordingly, he was ſent to Ormiſton, in Eaſt Lothian, and put under the tuition of Mr. Sinclair, a preſbyterian clergyman, who kept an academy, where many young gentlemen of the chief families in Scotland were educated. Here it was that Mr. Carſtares formed thoſe connections which ſubſiſted betwixt him and ſome of the greateſt men in the nation during the whole of his life; and at this place he firſt acquired that taſte for the learned languages for which he was afterwards diſtinguiſhed.

Mr. Sinclair was ſo great a devotee to the Latin tongue, that he would ſuffer no other to be ſpoken in his family; a circumſtance which enabled his pupils to expreſs themſelves in it with peculiar eaſe and fluency. When Mr. Carſtares left this academy, his father ſent him to the univerſity of Edinburgh, under the particular inſpection of Mr. Paterſon, then one of the regents of the college, afterwards Sir William Paterſon, and clerk to the privy council of Scotland.

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land. Under the care of this gentleman, he made great progreſs in the ſeveral parts of ſchool philoſophy then in vogue, and afterwards devoted himſelf particularly to the ſtudy of divinity, for the profeſſion of which he was intended. The ardour, however, of his literary purſuits was damped, by the unhappy ſituation of Scotland at that period. Being naturally of an active, bold, and enterprizing ſpirit, and having connections, both of blood and friendſhip, with many of the perſons who had ſuffered the moſt ſeverely under the perſecutions of king Charles the Second's reign, he gave early indications of a diſpoſition to unite with them in obtaining a redreſs of grievances, and in defending the civil and religious liberties of his country. To prevent, therefore, the ill conſequences that might ariſe from his engaging too deeply in deſigns of this kind, his father, under the pretence of affording him the beſt aſſiſtances for furniſhing his theological ſtudies, ſent him to the univerſity of Utrecht. It happened that the very meaſure which old Mr. Carſtares took to keep his ſon from being involved in political intrigues, was the occaſion of his entering into them more fully than before. When he ſet out from Scotland, he carried from his father a letter, recommending him to the kind offices and beſt advice of a phyſician at London, who was a particular friend of his family. This was at the time when England had begun to take the alarm about the popiſh ſucceſſion, and when many, who were diſſatisfied with the ſtate of public affairs, had entered into a correſpondence with ſeveral who belonged to the court of the prince of Orange, and eſpecially with Mr. Fagel, penſionary of Holland. Amongſt theſe correſpondents with the Hollanders was the very phyſician to whom Mr. Carſtares had been recommended; and this gentleman, finding that he was a young man who was well acquainted with the ſituation of things in Scotland, and qualified to give the fulleſt information upon that head, put a letter into his hands, directed to the prince's phyſician. The conſequence of this letter was, that Mr. Carſtares was firſt introduced to the penſionary Fagel, and after that, by means of the penſionary, to the prince of Orange himſelf, who was highly pleaſed with the ſagacity and penetration which he ſhewed in the intelligence communicated by him concerning the affairs of Great Britain, and with the ſentiments he diſcovered relative to the ſtate of parties at that time. During his reſidence at the univerſity of Utrecht, and whilſt he applied himſelf to his literary purſuits, Mr. Carſtares improved ſo well the opportunities his ſituation afforded him of waiting upon the prince, and ſo far ingratiated himſelf into his favour, that nothing of conſequence was tranſacted in the Dutch court, in reſpect to Britiſh concerns, with which he was not entruſted. By the time he returned to his native country, he had, as Dr. Burnet obſerves, all the ſecrets of the prince of Orange in his breaſt.

By his reſidence in Holland, and by his perſonal attachment to a prince

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prince who was the avowed patron of the friends of liberty, Mr. Carſtares's principles, both in religion and politics, were ſtrongly confirmed. In conſequence of theſe principles, the wretched condition of Scotland, at the period of his return to it, could not avoid making a deep impreſſion upon his mind. He beheld with the moſt ſenſible regret the incroachments which arbitrary power was daily making upon the rights and privileges of his fellow-citizens; and accordingly he entered with zeal into the counſels and ſchemes of thoſe noblemen and gentlemen who oppoſed the tyrannical meaſures of government.

Mr. Carſtares's political engagements did not, however, make him forget his purpoſe of embracing the profeſſion of divinity. Being not only by education, but by principle, a Preſbyterian, he paſſed his trials according to the forms of that ſyſtem of church-government, and obtained a licence to preach the goſpel. But finding that all his hopes of uſefulneſs in the character of a clergyman were blaſted in his own country, by the ſeverities which were then practiſed againſt the Preſbyterians, he formed the reſolution of returning again to Holland, that he might enjoy, under a more indulgent and auſpicious government, the liberty he was denied at home. As he intended to paſs through London, in his way to the Low Countries, he was employed by Argyle, and the other Scotch patriots, in treating with the Engliſh excluſioniſts. When he arrived at the metropolis, which was in the month of November 1682, he had many conferences, both with the principal leaders and the ſubordinate inſtruments of the party; and he was engaged in a ſeries of negociations with the malcontents in England, Scotland, and Ireland, in order to effect, though without ſucceſs, an union of deſigns and efforts in the common cauſe. In a converſation which he had with Robert Ferguſon, commonly called the Plotter, that violent man threw out ſome hints concerning the aſſaſſination of the king and his brother; but the ſuggeſtion was rejected by Mr. Carſtares with the utmoſt indignation. Although he treated Ferguſon's propoſal with an honeſt reſentment, yet having good reaſon to think that it was merely the idea of a ſingle perſon, he continued his intercourſe with the other conſpirators, and was concerned with them in what hath been called the Rye-houſe Plot, ſo far as it related to obtaining a free parliament, the redreſs of public grievances, and the excluſion of the duke of York; and he thought it juſtifiable to take up arms for procuring thoſe conſtitutional remedies, which had repeatedly been denied to complaints and remonſtrances.

On the diſcovery of the conſpiracy, Mr. Carſtares was ſeized at Tenterden in Kent, thrown into the jail of that place, and thence conducted to London, and committed to cloſe cuſtody at the Gate-houſe, Weſtminſter, where he continued upwards of eleven weeks. During this time he was often brought before the privy council, to

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whom he always proteſted his utter abhorrence of any deſigns againſt the life of the king or the duke of York; but never could be prevailed upon to reveal any particulars which could affect thoſe who had been concerned in the ſcheme for preventing the popiſh ſucceſſion. Finding at laſt that he had nothing to expect in the way of favour from his majeſty, but upon terms with which he was incapable of complying, he gave in a petition to the court of King's Bench for his habeas corpus. Inſtead of obtaining it, he was ſent the next day down to Scotland, to take his trial in that kingdom, contrary to his own warm remonſtrances, and the manifeſt dictates of reaſon and juſtice, which required that he ſhould be tried by the laws of that country wherein the crimes he was charged with were alledged to have been committed.

At that period the privy council of Scotland, into the hands of which he was conſigned, deſerved no better a character than that of a political inquiſition. The inhuman practice of extracting evidence by torture ſtill ſubſiſted in all it's rigour, though baniſhed from the courts of England, as repugnant to the genius and conſtitution of a free people. Upon Mr. Carſtares's being brought to Edinburgh, in 1684, he was immediately thrown into irons, and continued in them ſome weeks; during which time he was frequently viſited by Lord Melfort, one of the ſecretaries of ſtate, who urged him in the moſt earneſt manner to reveal what he knew, and promiſed him a full pardon in caſe of his compliance. As he firmly refuſed to comply with his lordſhip's offers, he was produced before the privy council, in the preſence of whom he was put to the torture; which he endured with great compoſure and firmneſs, though it was inflicted with ſuch ſeverity, that all the privy counſellors were ſo affected as to be obliged to quit the room, excepting the odious earl of Perth, the lord chancellor of the kingdom, who did not diſcover the leaſt ſymptom of compaſſion for the unhappy ſufferer.

When the privy counſel found, by experience, that all attempts to bring Mr. Carſtares to a confeſſion by violence would probably prove ineffectual, they empowered lord Melfort to treat with him upon milder terms. They ſpecified certain queſtions to be put to him; and, upon condition that he would anſwer them, they authorized the ſecretary to procure him an ample pardon to himſelf, and that he ſhould never be produced as a witneſs in any trial. Not only ſo, but if Mr. Carſtares inſiſted upon it, they farther engaged, that none of his anſwers to the interrogatories they were to put to him ſhould ever be urged in evidence, either directly or indirectly, againſt any perſon, or before any judicatory whatſoever. By ſuch inſidious terms, the ſtubbornneſs of his fortitude and virtue was in ſome degree relaxed, after he had firſt ſtipulated that the promiſe of the privy council to him ſhould be ratified to him by a deed of court, and recorded in their books. He told them, that the reaſon why he inſiſted

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inſiſted upon this was, not that he had any thing to reveal which could, in the eye of the law, be hurtful to his friends, but that he was determined rather to die an hundred deaths, than to ſubmit to the diſhonour of having his teſtimony produced in court, againſt any one of thoſe who were at that time under proſecution before the criminal judicatures.

This agreement, as might, perhaps, have been expected from the temper of the men, and the character of the age, was violated in the moſt ſhameful manner. The privy council cauſed a paper to be printed, entitled "Mr. Carſtares's Confeſſion;" and containing a moſt lame, falſe, and imperfect account of the whole tranſaction. Not content with this, in direct violation of the only condition upon which he would conſent to anſwer the queries propoſed to him, they ſuffered his evidence, as they falſely termed it, to be produced in open court againſt one of his moſt intimate friends, Mr. Baillie of Jarviſwood. Before they went this length, they had endeavoured to prevail with Mr. Carſtares judicially to acknowledge before the Juſticiary Court his anſwers to their interrogatories; but he told them that he had ſpirit enough left to reject their propoſal with diſdain, and to endure any ſeverities they could inflict, rather than comply with ſo diſhonourable and unjuſt a demand. The treacherous uſe which was made of his confeſſion affected him in the moſt ſenſible degree. His natural fortitude could ſupport him under perſonal ſufferings, but it almoſt ſunk under the imputation of his being in any meaſure acceſſary to the ſufferings of a friend; a friend too, as the hiſtorians agree, of moſt excellent character, and whoſe public ſpirit merited a better fate than that of an ignominious death; to which, however, he ſubmitted with the courage of an ancient hero, and the reſignation of a primitive martyr.

After theſe tranſactions, Mr. Caſtares was releaſed from his confinement in a dungeon of the caſtle of Edinburgh, where he had continued for ſome months, cut off from all communication with his friends, and ſtruggling under the infirmities of a ſhattered conſtitution. Whilſt he was under theſe diſagreeable circumſtances, having procured a copy of Thuanus, who was his favourite author, he ſpent moſt of his time in the peruſal of that excellent hiſtorian. As he had no variety of books, he read that voluminous work no leſs than three times over; and the effect of this was, that beſides it's contributing greatly to relieve the irkſomeneſs of a priſon, it became as familiar to him to think and to ſpeak in Latin as in Engliſh.

When Mr. Carſtares was releaſed from the caſtle of Edinburgh, he was permitted to retire to Holland, and obtained a paſs from lord Melfort for that purpoſe. From his firſt leaving that country, until he was apprehended in England, he had maintained a correſpondence with penſionary Fagel, and Mr. Bentinck, afterwards earl of Portland. This correſpondence he had taken ſuch effectual

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methods to conceal, that no ſuſpicion appears to have been entertained of it by the Engliſh government. When, therefore, he arrived in Holland, at the latter end of the year 1684, or the beginning of the year 1685, the invariable fidelity and profound ſecrecy which he had preſerved with regard to ſo important an article, obtained for him a moſt favourable reception from the prince of Orange, who appointed him one of his own chaplains, and procured him to be elected miniſter of the Engliſh proteſtant congregation at Leyden.

Mr. Carſtares was now more capable than ever of ſerving his illuſtrious patron. As, during his reſidence in Britain, he had had full occaſion for the exerciſe of his talents in judging of political men and political conduct, he was hence enabled to give an exact delineation of the principal characters concerned in the adminiſtration of public affairs, and of the meaſures they purſued. Accordingly the prince frequently had recourſe to him on this head, and particularly for information concerning the diſpoſitions and views of thoſe who reſorted to Holland; and his highneſs uſed to obſerve, that he never, in a ſingle inſtance, had reaſon to charge him with attempting to miſlead him. It appears likewiſe, from ſome of Mr. Carſtares's papers, that he was one of the channels through which the Britiſh mal-contents conveyed their private intelligence.

When the prince of Orange had formed the deſign of tranſporting an army into England, in order to reſcue this country from the ſlavery with which it was threatened, he reſolved that our divine, in quality of his domeſtic chaplain, ſhould accompany him in his expedition. Upon the diſembarkation of the troops at Torbay, Mr. Carſtares ſuggeſted to the prince, that, as one chief deſign of his undertaking was to protect the Proteſtant religion as by law eſtabliſhed, it might have a good effect upon the forces, and make a favourable impreſſion on the minds of the people, to conclude the landing with a religious ceremony. The thought being approved of by his highneſs, Mr. Carſtares, as ſoon as the ſoldiers had landed, performed divine ſervice at the head of them; after which all the army joined in ſinging the 118th pſalm. From this time, until the ſettlement of the crown upon king William and queen Mary, he continued about the prince's perſon; and from ſome private papers it appears, that he had been conſulted and employed in the negociation of various affairs, and in the diſtribution of certain ſums of money.

At the period of the Revolution, Mr. Carſtares had it in his power to be of eminent ſervice both to his own country and to the prince of Orange. Nothing of conſequence was tranſacted relative to the ſettlement of Scotland, in which the prince did not conſult him in private. He was inſtrumental in procuring from the Preſbyterian clergy of that kingdom, an addreſs, full of gratitude to the prince of Orange, for his ſeaſonable interpoſition; and this addreſs was the

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the more acceptable, as it was thought to contain the general ſentiments of the common people of the country, who regarded their preachers as oracles.

As ſoon as William and Mary were proclaimed king and queen of Scotland, their majeſties gave Mr. Carſtares a proof of their eſteem, by appointing him to be their chaplain for Scotland, and by annexing to that office the whole revenue belonging to the chapel royal, which he continued to enjoy to the end of his life. His majeſty intimated to him, at the ſame time, that he required his conſtant attendance upon his perſon: for this purpoſe, apartments were aſſigned him in the palace, when in England; and when the king went abroad, Mr. Carſtares was allowed five hundred pounds every campaign, for camp equipage. The eaſy acceſs which his ſituation gave him, upon all occaſions, to the preſence of his royal maſter, was improved by him in ſuggeſting, without reſerve, whatever he judged conducive to the intereſt of his native country, or the honour and ſtability of his majeſty's government. It appears, that he was not a little inſtrumental in promoting the ſettlement of preſbytery in Scotland, a meaſure to which the king's conſent was with difficulty obtained; not, as we may well be aſſured, from a diſlike to that mode of eccleſiaſtical diſcipline, but from a deſire which he had, that, in conjunction with a toleration, the ſame form of church government ſhould be eſtabliſhed over the whole iſland. The act for aboliſhing patronage was ſtill more contrary to his majeſty's private inclinations; nor was it approved of by Mr. Carſtares, who, though the beſt friend the Preſbyterians ever had at court, knew too well that the zealots of the party would abuſe any power which ſhould be put into their hands. The effects of the liberal conceſſions which were made to them juſtified his apprehenſions. The Preſbyterian miniſters, inſtead of conducting themſelves with that temper and moderation which ſound policy dictated, and the king earneſtly enjoined, diſguſted him ſo much, by narrowing the terms of aſſumption for the epiſcopal clergy, and by rejecting the plan of accommodation which was offered in their name, and approved of by his majeſty, that his commiſſioner to the general aſſembly, according to his inſtructions, ſuddenly diſſolved that court in the year 1692; and William the Third was not eaſily prevailed with to countenance it's meeting for the future. The reſult of this bigotry in the violent Preſbyterians was, that few of the preachers who favoured epiſcopacy choſe to incorporate with the eſtabliſhment; in conſequence of which, whole provinces, eſpecially in the northern parts of the kingdom, were deprived of the means of religious inſtruction. Theſe proceedings of his brethren were very diſagreeable to Mr. Carſtares, who, though ſincerely attached to the cauſe of Preſbytery, wiſhed to maintain it with temper and with candour. He was not a friend to the abſolute predominance of any ſet of men whatſoever. It had been his advice to the king, with regard to the contending parties,

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parties, whether in church or ſtate, that he would not permit himſelf to be ſo far engroſſed or monopolized by any of them, as to adopt their private animoſities and reſentments, but to let them underſtand that he would have his ears open to the juſt complaints of ſuch as were injured or oppreſſed. Another maxim recommended by our political divine to his majeſty was, to be extremely cautious in giving up any one branch of the royal prerogative; as being a danger to which the king was the more expoſed, from having been raiſed to the throne by the voice of the people, in oppoſition to the incroachments of the royal prerogative in the preceding reign.

The wiſdom of this counſel is highly extolled by the writer of Mr. Carſtares's Life; but different perſons will think differently of it, according to the reſpective turn of their ſentiments. It might be alledged, that if princes are made for the people, and not the people for princes, it behoves the latter to conſent to ſuch enlargements of the liberty of the ſubject, as the reaſon of things, the progreſs of knowledge, and the circumſtances of the times, may require; and that this is particularly incumbent upon thoſe ſovereigns who are at the head of a free nation, and who have been exalted to the crown, out of the line of the regular ſucceſſion, for the very purpoſe of ſecuring and extending the rights and privileges of the community.

In 1693 an event happened, which gave Mr. Carſtares a ſignal opportunity of diſplaying his regard for his native country, and his influence with his royal maſter. In the parliament which ſat in Scotland in that year, an act was paſſed, obliging all in office to take the oath of allegiance to their majeſties, and at the ſame time to ſign the aſſurance, as it was called, whereby they declared William to be king *de jure*, as well as *de facto*. As this was the firſt inſtance of an oath and declaration of that kind impoſed upon the church, and as thoſe who urged it were known not to be her friends, the Preſbyterian miniſters took the alarm, and conſidered it as intended with a view to involve them in the ſame ſituation with the epiſcopal clergy. From a paper inſerted in Mr. Carſtares's Life, it appears that the Preſbyterian clergy had reaſon to be diſſatisfied on this occaſion; but, be that as it may, they refuſed ſigning the declaration, and applied for redreſs to the privy council; who, by the law, had a power to diſpenſe with the requiſition of the oath, in ſuch caſes as they ſhall think proper. The privy council, however, were ſo far from complying with their demands, that they recommended to his majeſty, that an order ſhould be iſſued out for every miniſter's taking the oath, and ſigning the aſſurance, before he ſhould be admitted to his ſeat in the general aſſembly. Advantage being taken of the abſence of Mr. Carſtares from court, the king was prevailed upon to give inſtructions to his commiſſioner, the lord Carmichael, to require all the repreſentatives of the clergy, in the enſuing general aſſembly, to ſign the aſſurance; and if they

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refuſed, to diſſolve the aſſembly in his majeſty's name. When lord Carmichael communicated his orders to ſome of the clergy in Edinburgh, he found them obſtinate in their reſolutions not to comply; and he ſaw that all his attempts to bring them to a better temper would be fruitleſs. As the commiſſioner was ſenſible that the diſſolution of the aſſembly would not only prove fatal to the church of Scotland, but alſo to his majeſty's intereſt in that kingdom, he undertook to lay the matter, as it ſtood, fully before the king; and for that purpoſe ſent off a flying packet, which he expected to return from London, with William the Third's final determination, the night before the appointed meeting of the aſſembly. At the ſame time, the clergy ſent up a memorial to Mr. Carſtares, urging him to uſe his good offices at ſo critical a conjuncture, for the preſervation of that church in the eſtabliſhment of which he had been peculiarly active.

The flying packet reached Kenſington in the morning of that day upon which Mr. Carſtares returned; but, before his arrival, his majeſty, at the inſtance of lord Stair and lord Tarbot, who repreſented the obſtinacy of the clergy as an act of rebellion againſt his government, had renewed his inſtructions to the commiſſioner, and commanded them to be ſent off by the ſame packet. When Mr. Carſtares came to court, and had peruſed his letters, he immediately inquired into the nature of the diſpatches which had been ordered to be forwarded to Scotland; and, upon learning their contents, he went directly to the meſſenger, who was juſt ſetting off, and required him, in the king's name, to deliver them up. It was now late at night, and the meeting of the general aſſembly was ſo near, that no time was to be loſt. He ran, therefore, to his majeſty's apartment; and being informed that he was gone to bed, Mr. Carſtares told the lord in waiting, that it was a matter of the laſt importance which had brought him at that unſeaſonable hour, and that he muſt ſee the king. On entering the chamber, he found his majeſty faſt aſleep; upon which, drawing aſide the curtain, he fell down on his knees, and gently awaked him. The king, greatly ſurpriſed to ſee him at ſo late an hour, and in ſuch a poſture, inquired of him what was the matter. He anſwered, that he had come to aſk his life. "And is it poſſible," replied his majeſty, "that you have been guilty of a crime which deſerves death?" He acknowledged that he had, and at the ſame time produced the diſpatches which he had brought back from the meſſenger. "And have you," ſays the king, with a ſevere frown, "have you indeed preſumed to countermand my orders?" Mr. Carſtares then intreated only to be heard a few words, after which he was ready to ſubmit to any puniſhment that his royal maſter ſhould think proper to inflict upon him. Accordingly, he repreſented the reaſons of his conduct to his majeſty, who heard him with great attention, and when he had finiſhed, deſired him to throw the diſpatches into the fire;

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fire; after which he ordered him to draw up the inſtructions to the commiſſioner in what terms he pleaſed. Mr. Carſtares immediately wrote to lord Carmichael, ſignifying that it was the king's pleaſure to diſpenſe with putting the oaths to the miniſters.

When his majeſty had ſigned the letter, it was inſtantly forwarded by the meſſenger, who did not arrive at Edinburgh till the morning of the day which had been fixed for the ſitting of the general aſſembly. By this time the commiſſioner and the clergy were in the utmoſt perplexity. Lord Carmichael was obliged to diſſolve the aſſembly, if the members of it continued obſtinate in refuſing to ſign the declaration; and they, on the other hand, were determined to aſſert their own authority, independently of the civil magiſtrate. The fate of the church of Scotland depended upon the event of this day's conteſt; when, to the inexpreſſible joy both of the commiſſioner and the clergy, their terrors were removed by the arrival of the packet. Next to the eſtabliſhment of Preſbytery in that kingdom, there was no act of William the Third's adminiſtration, which endeared him ſo much to the Preſbyterians as this. It was ſoon, likewiſe, underſtood, how highly they had been indebted to the interpoſition of Mr. Carſtares. The eminent ſervice he had performed for them, gave him entire credit with the whole body of his brethren, many of whom had of late begun to ſuſpect that he had deſerted their cauſe; and the obligation was gratefully acknowledged by moſt of the clergy after he came to reſide in Scotland. In one caſe, indeed, he was laid under a neceſſity of recalling it to their remembrance. When ſome of the violent preſbyterian miniſters, in the heat of debate in a general aſſembly, charged him with want of zeal for the intereſts of their church, he was provoked to ſuch a degree, that, notwithſtanding his uſual modeſty and coolneſs of temper, he roſe up, and begged leave, in juſtice to his own character, to obſerve, "That ſuch a reflection came with a very bad grace from any man who ſat in that court, which, under God, owed it's exiſtence to his interpoſition; that if ever, in any one inſtance, his zeal had carried him beyond the bounds of diſcretion, it was in favour of the church of Scotland; and that he never received a frown from the greateſt and beſt of maſters but once, and that was on her account."

It would extend this article too much, were we to mention diſtinctly every political tranſaction in which Mr. Carſtares was engaged. It muſt ſuffice, therefore, to obſerve, that, during the period of king William's reign, he had, by his intimate friendſhip with the earl of Portland, and by his perſonal favour with his maſter, the chief direction of Scottiſh affairs; and was conſidered by his correſpondents as a kind of viceroy for Scotland. Lord Portland's letters to him are full of the warmeſt expreſſions of affection and eſteem. Another eminent perſon, with whom Mr. Carſtares cultivated a particular friendſhip, during his reſidence at court,

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court, was the famous Mr. Harley, afterwards earl of Oxford and Mortimer, and lord high treaſurer of England. His correſpondence with this gentleman began before the latter was brought into adminiſtration by king William; and it was continued in queen Anne's reign, chiefly with relation to the ſettlement of the proteſtant ſucceſſion, the union of the kingdoms, and the management of the church of Scotland.

Mr. Carſtares, though firmly attached to the Whigs, could not bear any perſonal reflections againſt the earl of Oxford, or any intimations that he would be in the leaſt acceſſary to the deſign of ſetting aſide the ſucceſſion in the houſe of Hanover. This ſucceſſion the earl had been greatly concerned in eſtabliſhing, and therefore it was the leſs likely that he ſhould be deſirous of overturning a ſettlement, to which he had contributed with ſo much apparent ſincerity and zeal. The principal correſpondents of Mr. Carſtares in Scotland were, James Johnſon, ſecretary of ſtate; his brother, Alexander Johnſon; lord Tarbat; Sir James Ogilvie, afterwards earl of Seafield; Sir James Stewart, lord advocate; the earl of Marchmont; the dukes of Queenſbury and Argyle; lord Carmichael; Cockburn of Ormiſton; and Murray of Philiphaugh. Many other perſons, likewiſe of eminence, wrote and applied to him on various occaſions. As Mr. Carſtares's Scotch correſpondence was carried on at a moſt intereſting period, and when faction raged in all it's violence, it exhibits a juſt picture of the ſtate of the nation in general, and an exact portrait of the chief characters who acted their part in the ſeveral ſcenes to which it relates. The game which he had to play was a difficult one, and he managed it with ſkill and addreſs. Whilſt all parties poured out their complaints to him as their friend, and laid their ſeveral pretenſions before him, none of them ever accuſed him of partiality or neglect. It was not, however, poſſible, that, with ſo great a ſhare of power and influence, Mr. Carſtares ſhould eſcape creating the envy of ſome who were ſuperior to him in rank and fortune. This tax, the uſual concomitant of diſtinguiſhed merit, he chearfully paid. Amongſt his friends, he uſed to divert himſelf with aſſuming the title of Cardinal, which certain of his enemies had beſtowed upon him, in alluſion to cardinal Ximenes, who boaſted that he could play at foot-ball with the heads of the Caſtilian grandees. The adverſaries of Mr. Carſtares attempted, on different occaſions, though wholly without ſucceſs, to ſupplant him in his royal maſter's favour. The longer that monarch knew him, the more highly he eſteemed him; nor was he ever ſo much conſulted by his majeſty, as between the time of the earl of Portland's retirement from buſineſs and the king's death. The laſt event affected him in ſo ſenſible a manner, that he could never afterwards ſpeak of it, or hear it mentioned, without a ſenſible concern.

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It is greatly to the honour of Mr. Carſtares, that he was a man of ſuch a diſintereſted temper, as to pay no attention to his private fortune. With the faireſt opportunities of acquiring wealth, he was left, at his maſter's deceaſe, as poor as when he firſt entered into his ſervice; and this, we are told, was a circumſtance which never gave him one moment's uneaſineſs.

The connection of Mr. Carſtares with public buſineſs, which had been entirely founded on his perſonal favour with king William, in a great meaſure ceaſed upon that monarch's demiſe. However, he was of too much conſequence to government to be wholly forgotten or neglected in the ſucceeding reign. Queen Anne, without any ſolicitation, nominated him to be her chaplain for Scotland, with the ſame appointments which had been annexed to that office by her predeceſſor. About this time, there was a vacancy in the college of Edinburgh, by the death of Dr. Rule, the principal of the univerſity. The ſtation, though far from being lucrative, was, on ſeveral accounts, a ſtation of conſiderable honour and reſpect, as well as of uſefulneſs; and Mr. Carſtares received an invitation to accept of it, which was ſupported by the united ſolicitations of all his friends in Scotland. After ſome deliberation and heſitation, he yielded to their importunity, and was admitted, in 1704, principal of the college, and firſt profeſſor of divinity in the univerſity of Edinburgh.

In this public character, it ſoon appeared to the world, that his employment as a Stateſman had not excluded his literary purſuits. In his firſt oration, which was pronounced before a numerous and reſpectable audience, he diſplayed ſuch a fund of erudition, ſuch a thorough acquaintance with claſſical learning, ſuch a maſterly talent for compoſition, and ſuch eaſe, fluency, and purity in the uſe of the Latin tongue as delighted his hearers. It was the obſervation of the famous Dr. Pitcairn, whoſe claſſic elegance and taſte are ſo well known, that, when Mr. Carſtares began to addreſs his auditors, he could not help fancying himſelf tranſported to the forum in the days of ancient Rome. The new principal was no ſooner placed at the head of the univerſity, than by the gentleneſs and affability of his manners, united with a becoming dignity of deportment, he ſecured both the affection and the reſpect of the maſters and ſtudents. The ſalaries of the ſeveral regents being at that time extremely ſmall, he immediately formed a ſcheme for getting them augmented. For this purpoſe he made a journey to London, and exerted his influence with queen Anne and her miniſters, to obtain a gift out of the biſhop's rents to all the univerſities of Scotland. At length he ſucceeded, and the queen left the diſtribution of her royal bounty to the univerſity of Edinburgh ſolely to his diſpoſal. With his uſual generoſity, he refuſed to appropriate any part of it to the augmentation of his own ſalary. In other reſpects he manifeſted his

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zeal to promote the intereſts of the learned ſeminary over which he preſided. In the ſame year in which Mr. Carſtares was appointed principal of the college of Edinburgh, he received an unanimous call to be one of the miniſters of that city. This invitation he accepted, and he diſcharged the duties of the paſtoral office with great fidelity and diligence. It is underſtood that his ſermons were generally eſteemed, although he had been a conſiderable time out of the habit of preaching. He had ſuch a comprehenſive view of the general ſubjects of religion, and ſo happy a talent of arranging his ideas, that this part of his duty was performed by him with facility. The firſt general aſſembly which met after Mr. Carſtares became a member of the church of Scotland, made choice of him for their moderator. This honour was conferred upon him no leſs than four ſeveral times in the ſpace of eleven years; and it was an honour to which he was juſtly entitled, by his ſervices to the church, and by his abilities for commanding the reſpect, and moderating the heats of ſo numerous, and in thoſe days ſo turbulent a judicatory. His manner of ſpeaking, in conjunction with his influence over the moſt conſiderable members of the aſſembly, gave great weight to his opinion in every debate. The authority which he had acquired, he knew well how to maintain: in matters of ſmaller moment, he ſeldom ſpoke at all; and in buſineſs of conſequence, he ſpoke only in the cloſe of the debate. By thus preſerving his influence in the church, he rendered himſelf of real importance in the ſtate, and preſerved his intereſt with the court to the laſt.

When the negotiation for the union of the two kingdoms was in agitation, his conduct was of ſignal ſervice to government. There was nothing done with regard to that important tranſaction, in which he was not conſulted. It was well underſtood by queen Anne and her miniſters, that if the Preſbyterian clergy had ſtated themſelves in formal oppoſition to the treaty, it could not have taken effect; and it was equally known, that the intended remonſtrances and complaints of the clergy to parliament againſt that meaſure, were chiefly, if not ſolely, prevented by the influence of Mr. Carſtares. The queen was ſo ſatisfied with his good offices on this occaſion, that, upon his going to London the year after, ſhe took an opportunity of returning thanks to him in private; and, at the ſame time, preſented him with a ſilver medal, ſtruck on occaſion of the union—a very few of which ſhe had ordered to be caſt off for her particular friends.

One of the conſequences ariſing from the union of the two kingdoms, was, that the church of Scotland, from that time, loſt much of it's importance in the eye of government. The general aſſembly ceaſed likewiſe to be ſo formidable to adminiſtration, as from the revolution it had conſtantly been. To all this was added, that adminiſtration, during the latter end of queen Anne's reign, had no

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diſpoſition to favour the claims of the preſbyterian eſtabliſhment. Theſe circumſtances, however, did not teach the Scottiſh Clergy that prudence and moderation, which the delicate ſituation they were placed in required. They continued, with their uſual violence, to carry on proſecutions againſt the epiſcopal miniſters, ſome of whom, upon the moſt frivolous pretexts, were turned out of their livings. Mr. Carſtares endeavoured, though in vain, to reſtrain the bigotry of his rigid brethren, and to prevent them from giving any juſt occaſion of offence to government. On this account, ſo high did the ſpirit of party run, that, although he was the moſt reſpectable, he was, perhaps, the moſt unpopular clergyman in the church. He uſed frequently to complain of it, as a peculiar hardſhip, that he was forced, firſt to draw on himſelf the cenſure of his brethren by encountering their prejudices, and putting a ſtop to their violent proceedings; and then to juſtify to adminiſtration, thoſe very meaſures which he had diſapproved, and unſucceſsfully attempted to fruſtrate. His condeſcenſion, in this reſpect, might poſſibly be carried too far; and his conduct with regard to the two bills for the reſtoration of patronages, and the toleration of the epiſcopal clergy of Scotland, we can by no means commend. When theſe acts were brought into parliament, Mr. Carſtares was one of the agents ſent up to London to oppoſe them, and he appears to have done it with ſincerity.

Whatever reaſons he might have found to change his opinion concerning patronage, the abolition of which he had diſliked at the time of the revolution, his oppoſition to the law of toleration was the indication of a narrow mind. He was, indeed, carried away with the terrors which had ſeized the generality of his brethren, who conſidered the acts in queſtion as preludes to the reſtoration of prelacy and the pretender. But no apprehenſions of this kind ought to have prevailed againſt complying with the dictates of reaſon, of juſtice, of humanity, and of the chriſtian religion. Although Mr. Carſtares was happily unſucceſsful in the commiſſion entruſted to him, his preſence in London was of conſiderable ſervice to the church of Scotland. It gave him an opportunity of defeating certain projects which would have been really hurtful to the power of that church. It was propoſed by ſome of the adminiſtration, to diſcontinue her annual aſſemblies, or, if they met, to prorogue them, as ſoon as they were conſtituted; and a bill was talked of, which ſhould take away the only pretext for holding them for the future. Mr. Carſtares, therefore, wiſely thought proper to compound matters with queen Anne's miniſtry; and, upon condition that he might be authoriſed to aſſure his brethren, that no attempt would be made to introduce any alterations in the government or diſcipline of the church, he undertook to uſe all his influence to allay the ferments which the late proceedings in parliament had occaſioned. In theſe endeavours he

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was remarkably ſucceſsful. The queen and the adminiſtration were aſtoniſhed at the peaceable temper of the next general aſſembly; and expreſſed, by various letters, their approbation of Mr. Carſtares's prudent management. So great a reſpect was retained for him by the Engliſh court, that, before the meeting of the aſſembly in 1713, he was deſired, by the earl of Oxford, to name whom he would chuſe to be commiſſioner, and to ſend up a copy of ſuch inſtructions as he judged to be ſeaſonable at that juncture. This was accordingly done by him; and the duke of Athol, whom he recommended as a proper perſon, was appointed to the office.

All this time, Mr. Carſtares was remarkably active in expreſſing his zeal for the proteſtant ſucceſſion in the houſe of Hanover. He had been inſtrumental, in 1711, in procuring the order for prayers to be put up in the churches of Scotland, for the princeſs Sophia and her family. Every addreſs of the general aſſemblies, till the demiſe of the queen, was full of the warmeſt proteſtations of their inviolable attachment to the ſucceſſion eſtabliſhed by law; and they were among the foremoſt in their congratulations of king George the firſt, upon his coming to the crown. The addreſs on that occaſion was drawn up by Mr. Carſtares. His majeſty, two years before his arrival in England, had ſignified, by a letter from his ſecretary, his acknowledgments to our divine for the part he had acted; and continued him in the office of chaplain for Scotland. This office Mr. Carſtares did not live long to enjoy. In the month of Auguſt, 1715, he was ſeized with an apoplectic fit, which gave ſuch a ſhock to his conſtitution, as impaired his faculties, and carried him off, on the 28th day of the following December, in the 66th or 67th year of his age, being lamented by his country as a true patriot; by the church, as her beſt benefactor; and by the univerſity, as her greateſt ornament. Mr. Carſtares's private character was, in every view of it, amiable and reſpectable. His religion was not tinctured with the extravagancies of enthuſiaſm, or debaſed by the rigours of ſuperſtition. He was diſtinguiſhed for his diſcharge of the duties of hoſpitality; and his charity was unbounded.

CARTE (THOMAS), a very learned Engliſh hiſtorian, was born at Clifton in Warwickſhire; at which place his father, the Rev. Samuel Carte, at that time reſided as vicar; and was baptized there by immerſion, on April 23, 1686. If this account be exact, his progreſs in grammatical learning muſt have been very rapid and extraordinary; for it appears that he was admitted a member of Univerſity college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the 13th year of his age. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706. In due time he entered into holy orders, and was appointed reader of the abbey church at Bath; where he preached a ſermon on Jan. 30, 1713-

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1713-14, in which he took occaſion to vindicate Charles I. from aſperſions with regard to the Iriſh rebellion. The diſpute gave riſe to our hiſtorian's firſt publications, entitled, "The Iriſh Maſſacre ſet in a clear light; wherein Mr. Baxter's account of it in the hiſtory of his own life, and the abridgment thereof by Dr. Calamy, are fully conſidered; together with two letters from Mr. Chandler, reviving the aforeſaid account, to the Rev. Mr. Thomas Carte, at Bath; with his two replies to Mr. Chandler." This is inſerted in the collection called Somers's Tracts." Upon the acceſſion of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he aſſumed a lay habit. What particular concern he had in the rebellion of 1715 does not appear; but that he had ſome degree of guilt in this reſpect, or, at leaſt, that he was ſtrongly ſuſpected of it by adminiſtration, is evident, from the king's troops having orders to diſcover and apprehend him. He had the good fortune to elude their ſearch, by concealing himſelf at Coleſhill, Warwickſhire, in the houſe of a clergyman. Mr. Carte himſelf officiated for a time as curate of the ſame place; after which, he was ſome time ſecretary to Biſhop Atterbury. This connection threw him into freſh difficulties: ſo deeply was he thought to be engaged in the conſpiracy aſcribed to that eminent prelate, that a charge of high treaſon was brought againſt him; and a proclamation was iſſued, Aug. 13, 1722, offering a reward of 1000l. for ſeizing his perſon. He was again ſucceſsful in making his eſcape, and fled into France, where he reſided ſeveral years, under the borrowed name of Philips. Whilſt Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained acceſs to the moſt eminent libraries, public and private, by which means he was enabled to collect large materials for illuſtrating an Engliſh edition of Thuanus.

Whilſt this grand work was carrying on, queen Caroline, whoſe regard to men of letters is well known, received ſuch favourable impreſſions of Mr. Carte, that ſhe obtained permiſſion for his returning to England in ſecurity; which he did ſome time between the years 1728 and 1730. He had not long been reſtored to his own country, before he engaged in one of the moſt important of his works, "The Hiſtory of the life of James Duke of Ormonde, from his birth in 1610, to his death in 1688." This work is extended to three volumes folio. The third volume, which was publiſhed firſt, came out in 1735, and the firſt and ſecond volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears that, in writing the life of the duke of Ormonde, he had availed himſelf of ſome inſtructions which he had derived from the dean. In the ſame letter, he mentions his deſign of compoſing a general Hiſtory of England, and finds great fault not only with Rapin de Thoyras, but with Rymer's "Fœdera." His accuſations of that noble collection are in ſeveral reſpects erroneous and groundleſs. It is highly

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probable, that the ſucceſs and popularity of Rapin's "Hiſtory" gave conſiderable diſguſt to Mr. Carte and other gentlemen of the ſame principles, and ſuggeſted the ſcheme of a new undertaking. It is evident, from ſome letters written about this time to Dr. Z. Grey by our author, that he laid a great ſtreſs upon that part of his "Life of the Duke of Ormond," which vindicated Charles I. in his tranſactions with the earl of Glamorgan, and which brought a charge of forgery againſt that nobleman.

In April, 1738, Mr. Carte publiſhed, on a ſeparate ſheet, "A general account of the neceſſary materials for a Hiſtory of England, of the ſociety and ſubſcriptions propoſed for defraying the expences of it, and the method in which he intended to proceed in carrying on the work." In the following October, he had obtained ſubſcriptions, or the promiſe of ſubſcriptions, to the amount of 600l. a year. Not long after, he was at Cambridge, collecting materials for his hiſtory, from the univerſity and other libraries. Whilſt he was thus employed, his head quarters were at Madingly, the ſeat of Sir John Hinde Cotton, bart. whoſe large collection of old pamphlets and journals, publiſhed during the grand civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes. March 8, 1744, a cauſe in Chancery was determined in his favour, againſt his brother Samuel and his ſiſter Sarah, with regard to a doubt concerning their father's will. Mr. Samuel Carte the elder had made Thomas his eldeſt ſon and reſiduary legatee; but, in a clauſe added to the will, it was provided, that, if he ſhould be moleſted and proſecuted by the government, ſo as to incur a forfeiture, and be diſabled from diſcharging the duty of an executor, then Samuel and Sarah were to aſſume that office, and to poſſeſs what was given to Thomas. Not many weeks after, our author, for what reaſons we know not, fell under the ſuſpicions of adminiſtration, and was taken into cuſtody, together with a Mr. Garth, at a time when the Habeas Corpus act was ſuſpended, in conſequence of ſome apprehended deſigns in favour of the Pretender. It is certain, that nothing material was diſcovered againſt him, for he was ſoon diſcharged out of cuſtody. This event did not detract from his popularity, or prevent his receiving great encouragement in his hiſtorical deſign. July 18, the court of common-council of the city of London agreed "to ſubſcribe 50l. a year for ſeven years to Mr. Carte, towards defraying the expence of his writing the Hiſtory of England." In the next month was printed a collection of the ſeveral papers that had been publiſhed by him relative to his great work.

October 18, the company of goldſmiths voted 25l. a year for ſeven years, towards defraying the expences of tranſcribing letters, negotiations, and other materials of the like nature: and, in the December following, the companies of grocers and vintners ſubſcribed 25l. a year each, to the ſame purpoſe. Propoſals for print-

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ing the Hiſtory were circulated in 1746, and the firſt volume of it was completed in December 1747; when the credit of a work which had been uſhered into the world with ſo much preparation and expectation, and which had been ſupported by ſuch ample ſubſcriptions, was almoſt wholly overturned by a remarkable act of literary indiſcretion. Mr. Carte, having taken occaſion to ſpeak of the unction of our kings, and of the great effects annexed to it, introduced, in a note, a ſtory of one Chriſtopher Lovel, a native of Wells in Somerſetſhire, who is repreſented as having been healed of the evil, at Avignon, in 1716, by application to the Pretender. The indiſcretion he had been guilty of was hurtful to his intereſt. The corporation of London unanimouſly reſolved, in April 1748, to withdraw their ſubſcription; and the hiſtory fell into very general neglect. It is to the honour of Mr. Carte's fortitude, that he was not diſcouraged from proſecuting his undertaking; and perhaps he might receive private aid and ſupport, though public aſſiſtance was withdrawn. Whatever may have been the caſe in that reſpect, his ſecond volume, containing an account of all public tranſactions from the acceſſion of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the Elector Palatine with the princeſs Elizabeth, daughter of James I. in 1613, was publiſhed in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the Reſtoration, but concludes with the year 1654. It was his deſign to have brought the narration down to the Revolution, for which purpoſe he had been at uncommon pains to collect materials, wherever they could be found. Notwithſtanding our author's peculiar opinions and prejudices, his general hiſtory is undoubtedly a work of great merit in point of information. It is written with eminent exactneſs and diligence, and with a perfect knowledge of original authors. Mr. Carte died at Caldecot-houſe, near Abingdon, in Berkſhire, April 2, 1754. At his deceaſe, all his papers came into the hands of his widow, who was a daughter of Colonel Brett, and who afterwards married Mr. Jernegan, a gentleman intended for orders in the church of Rome; which, however, he declined taking, after he had received an education for that purpoſe. Mrs. Carte left the papers to her ſecond huſband for life, and after his death to the univerſity of Oxford. They are now depoſited in the Bodleian library, having been delivered by Mr. Jernegan to the univerſity, 1778, for a valuable conſideration. Whilſt they were in this gentleman's poſſeſſion, the earl of Hardwicke paid 200l. for the peruſal of them. For a conſideration of 300l. Mr. Macpherſon had the uſe of them; who from theſe and other materials, compiled his Hiſtory and State Papers. Mr. Carte was a man of a ſtrong conſtitution, and indefatigable application. When the ſtudies of the day were over, he would

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would eat heartily; and in converſation was chearful and entertaining.

Beſides the works already mentioned, Mr. Carte was the author of the following publications. 1. A Collection of original Letters and Papers, concerning the Affairs of England, from 1641 to 1660, in two volumes 8vo. 1739. 2. The Hiſtory of the Revolution of Portugal, from the Foundation of that Kingdom to the year 1567, with Letters of Sir Robert Southwell, during his Embaſſy there, to the Duke of Ormonde; giving a particular Account of the depoſing Don Alfonſo, and placing Don Pedro on the throne. 8vo. 1780. 3. A full Anſwer to the Letter from a Byſtander, 8vo. 1742. 4. A full and clear Vindication of the full Anſwer to a Letter from a Byſtander. Do. 1743. 5. Catalogue des Rolles Gaſcons, Normans, & Francois conſervés dans les Archives de la Tour de Londres; tiré d'apres celui du Gardé deſdites Archives: & contenant la Precis & le Sommaire de tous les Titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres Provinces de la France, ſujettes autrefois aux Rois d'Angleterre, &c. In two volumes folio, with two moſt exact and correct indexes of places and perſons.—Paris, 1743. This valuable collection, being calculated for the uſe of the French, is introduced with a preface in that language. 6. A Preface to a tranſlation, by Mrs. Thompſon, of the Hiſtory of the memorable and extraordinary calamities of Margaret of Anjou, Queen of England, &c. by the Chevalier Michael Baudier. 8vo. London, 1736. 7. Advice of a Mother to her ſon and Daughter, tranſlated from the French of the Marchioneſs de Lambert. 8. Farther Reaſons, for rendering more effectual an Act of Queen Anne, relating to the veſting in Authors the Right of Copies, for the Encouragement of Learning, by R. H. Mr. Carte wrote, alſo, a paper (the MS. of which is in Mr. Nichols's poſſeſſion) recommending a public library to be formed at the Manſion-houſe, and that the 12 great companies of the city of London ſhould each of them ſubſcribe 2000l. for that purpoſe. A tranſlation of Mr. Carte's General Hiſtory of England into French, was undertaken by ſeveral gentlemen in conjunction, but was never completed. Some parts of the tranſlation are in Dr. Ducarel's poſſeſſion. Mr. Carte left behind him, in MS. A Vindication of Charles I. with regard to the Iriſh Maſſacre. In 1758, was publiſhed a book, partly upon the ſame ſubject, entitled, The Caſe of the Royal Martyr conſidered with Candour," in two vol. 8vo. the author of which acknowledges his obligations to Mr. Carte. It was written by the Rev. J. Boſwell, M. A. a clergyman and a ſchoolmaſter, at Taunton, in Somerſetſhire. The ſame gentleman was the author of A Method of Study, or a uſeful Library, printed in 1738, in 8vo. a work of no diſtinguiſhed merit; and of two pamphlets, called Remarks on the free and candid Diſquiſitions, which appeared in 1750 and 1751.

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Mr. Carte had two brothers, Samuel and John. Samuel Carte was admitted a ſcholar of Trinity-hall, Cambridge, on May 5, 1704, and proceeded LL. B. He was afterwards a member of Symond's-inn, and practiſed as a ſolicitor in Chancery, in which profeſſion he became eminent. He was alſo a learned antiquary. Moſt of his manuſcripts and papers relative to antiquities, are ſuppoſed to have been ſold by his widow to the late Sir Thomas Cave, bart. He aſſiſted Dr. Jackſon, ſchoolmaſter of Coventry, in his account of the benefactions and charities belonging to that city; and was the editor, though without his name, of Brewſter's Collectanea Eccleſiaſtica, to which he added many learned notes. Mr. Samuel Carte was alive in 1760, but died not long after. Several manuſcript letters of his, relative to ſubjects of antiquity, are in Dr. Ducarel's poſſeſſion.

Mr. John Carte was entered at Trihity-hall, Cambridge, Jan. 9, 1707, where he was admitted to the degree of LL. B. Having taken holy orders, he became firſt vicar of Tachbroke, in the county of Warwick, and was afterwards promoted, by the dean and chapter of Weſtminſter, to the vicarage of Hinckley, in Leiceſterſhire, with the rectory of Stoke annexed. He held alſo the neighbouring rectory of Stanton; and reſided at Hinckley, from 1720, till his death, which happened Dec. 17, 1735.

CARTER (FRANCIS), F. S. A. author of "A Journey from Malaga to Gibraltar, 1776," 2 vols. 8vo. with plates, ſold ſeparately; reprinted in 2 vols. 8vo. 1778," with the plates inſerted. The many coins engraved in this work were from the collection of the celebrated Spaniſh medalliſt Flores, whoſe cabinet Mr. Carter had purchaſed on his death, and diſpoſed of the duplicates to Dr. Hunter. Mr. Carter died Aug. 1, 1783, when he had juſt completed (and had actually printed the firſt ſheet of) "An hiſtorical and critical account of early printed Spaniſh Books;" in which, to uſe his own words, his intent was, "to write an hiſtorical and critical account of the moſt early printed volumes in the Spaniſh language, which had fallen into my poſſeſſion during thirty years diligently collecting them, both in Spain, in France, and England." But he did not live to finiſh this work.

CARTERET (JOHN), earl Granville, one of the moſt diſtinguiſhed orators and ſtateſmen of the preſent century, was born on the 22d of April, 1690. His father was George lord Carteret, baron Carteret, of Hawnes in the county of Bedford, having been ſo created on the 19th of October 1681, when he was only fifteen years of age; and his mother was lady Grace, youngeſt daughter of John, earl of Bath. By both parents he was deſcended from very ancient and honourable families, and from anceſtors who had rendered themſelves illuſtrious by many notable exploits. When he was no more than four years and five months old, he became lord Carteret, by the death

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of his father, who departed this life at the age of twenty-six. His lordſhip received his grammatical education at Weſtminſter-ſchool, from which he was removed to Chriſt church college, Oxford; in both which places he made ſuch extraordinary improvements, that he became one of the moſt learned young noblemen of his time; and he retained to the laſt his knowledge and love of literature. Dr. Swift humorouſly aſſerts, that he carried away from Oxford, with a ſingularity ſcarcely to be juſtified, more Greek, Latin, and philoſophy, than properly became a perſon of his rank; indeed, much more of each, than moſt of thoſe who are forced to live by their learning will be at the unneceſſary pains to load their heads with. Being thus accompliſhed, lord Carteret was qualified to make an early figure in life. As ſoon as he was introduced into the houſe of peers, which was on the 25th of May, 1711, he diſtinguiſhed himſelf by his ardent zeal for the proteſtant ſucceſſion. His conduct, in this reſpect, procured him the early notice of king George the firſt, by whom he was appointed, in 1714, one of the lords of the bed-chamber; in 1715, bailiff of the Iſland of Jerſey; and in 1716, lord lieutenant and cuſtos rotulorum of the county of Devon; which laſt office he held till Auguſt, 1721, when he reſigned it in favour of Hugh lord Clinton. His mother alſo, lady Grace, was created viſcounteſs Carteret, and counteſs Granville, by letters patent, bearing date on the firſt of January, 1714-15, with limitation of theſe honours to her ſon John lord Carteret. His lordſhip, though ſtill young, became, from the early part of king George the firſt's reign, an eminent ſpeaker in the houſe of peers. The firſt inſtance we find ſpecifically recorded of the diſplay of his eloquence, was in the famous debate on the bill for lengthening the duration of parliaments. In this debate, he ſupported the duke of Devonſhire's motion for the repeal of the triennial act, by thoſe peculiar and powerful arguments which the ſituation of affairs at that time afforded.

On the 18th of February, 1717-18, he ſpoke in behalf of the bill for puniſhing mutiny and deſertion; and in the ſeſſion of parliament, which met on the 11th of November following, he moved for the addreſs of thanks to the king, to congratulate his majeſty on the ſeaſonable ſucceſs of his naval forces; and to aſſure him, that the houſe would ſupport him in the purſuit of thoſe prudent and neceſſary meaſures he had taken to ſecure the trade and quiet of his dominions, and the tranquillity of Europe. The evidence lord Carteret had given of his great abilities, exciting farther the attention of government, he was appointed, on the 25th of January, 1718-19, ambaſſador extraordinary, and miniſter plenipotentiary to the queen of Sweden. He did not, however, leave England till the 1ſt of June following, when he embarked in the river for Gottenburgh, in his way to Stockholm, where he arrived on the 30th of the ſame month. On the 6th of July he preſented his memorial to the queen, and had her majeſty's anſwer the ſame day. His firſt buſineſs was, to remove

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the difficulties which the British subjects had met with in regard to their commerce in the Baltic, and to procure satisfaction for the losses they had sustained. In this he so happily succeeded, that the queen ordered an equitable compensation to be made to the rightful claimants; and she farther ordered, that the ships belonging to Great Britain, should have freedom of trade and navigation in the Baltic, even though they were bound to the parts which had been taken from her by the Czar of Muscovy.

On the 6th of November, 1719, lord Carteret first took upon him the character of ambassador extraordinary and plenipotentiary; at which time, in a private audience, he offered his royal master's mediation to make peace between Sweden and Denmark; and also his majesty's mediation, to effect the same purpose between Sweden and the Czar. Both these mediations were readily accepted by the queen. A peace between Sweden, Prussia, and Hanover, having been concluded by lord Carteret, it was proclaimed at Stockholm, on the 9th of March, 1719-20. This was the prelude to a reconciliation between Sweden and Denmark. His lordship having settled a preliminary treaty between these two crowns, and having been appointed, in conjunction with the lord Polwarth, ambassador extraordinary and plenipotentiary to the congress of Brunswick, for finally adjusting all differences in the North, he had his audience of leave of the king and queen of Sweden, at Carlberg, on the 9th of June, 1720. Upon the same day he had the honour of dining with their majesties, who expressed their esteem for him in the most gracious terms. A few days after, he set out for Denmark; and on the 19th of June he had his first audience, at Frederickſburgh, of the Danish king, by whom he was received with great marks of attention and regard. He had brought with him the treaty of peace between Denmark and Sweden, which had already been agreed to and signed on the part of Sweden. After a conference of two days between lord Carteret and the Danish ministers, the treaty was, likewise, acceded to by the king of Denmark, and signed on the 3d of July.

From the gazette of August the 19th, in this year, we find his lordship appointed, together with earl Stanhope and sir Robert Sutton, ambassador extraordinary and plenipotentiary at the congress of Cambray; but whether he acted in this capacity doth not appear. The ratifications of the treaty of peace between Denmark and Sweden, were exchanged on the 22d of October, 1720; by which event an end was, in fact, put to the war, that had so long raged between Sweden, Russia, Denmark, and the king of Prussia; for though the Czar still held out, nothing very material was transacted; and that monarch, at length, entered into an agreement with their Danish majesties, without the intervention of a mediator. Lord Carteret having concluded his important and successful negotiation, left Denmark, and returned through Hanover, in his way to England, where he

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he arrived on the 5th of December, with the ſatisfaction of having highly pleaſed his royal maſter.

A few weeks after our noble peer had returned from his embaſſy, we find him taking a ſhare in the debates on the ſtate of the national credit, occaſioned by the unfortunate and iniquitous effects of the South-Sea ſcheme; and ſupporting earl Stanhope's opinion, that the eſtates of the criminals, whether directors or not directors, ought to be confiſcated, to make good the public loſſes. Whilſt this affair was in agitation, king George the firſt, in teſtimony of his approbation of lord Carteret's late conduct in Sweden and Denmark, appointed him to the honourable and important ſtation of ambaſſador extraordinary to the court of France. Accordingly, his lordſhip received his inſtructions, and was on the point of ſetting out, when James Craggs, jun. eſq. principal ſecretary of State, on whoſe character ſo much luſtre hath been ſhed by his friendſhip with Addiſon, and his connection with Pope, departed this life on the 17th of February, 1720-21. The reſult of this event was, that lord Carteret's deſtination to the French court was changed, and he was conſtituted, on the 4th of May, ſucceſſor to Mr. Craggs. On the next day he was admitted into that great office, and, at the ſame time, was ſworn one of his majeſty's moſt honourable privy council. Whilſt lord Carteret was ſecretary of State, he not only diſcharged the general duties of his employment to the ſatisfaction of his royal maſter, but ably defended in parliament the meaſures of adminiſtration. This he did in the debate concerning Mr. Law, the famous projector of the Miſſiſſippi ſcheme, whoſe arrival in England, in 1721, by the connivance, as it was thought, and even under the ſanction of the miniſtry, excited no ſmall degree of diſguſt. Earl Coningſby having expreſſed the apprehenſions and jealouſies of the public upon the occaſion, and having aſked, whether Sir John Norris, who brought him over, had orders for that purpoſe, lord Carteret replied, that Mr. Law had had, many years before, the misfortune to kill a gentleman in a duel; but that having, at laſt, received the benefit of the king's clemency, and the appeal which was lodged by the relations of the deceaſed being taken off, he had come over to plead his majeſty's moſt gracious pardon. It was added by his lordſhip, that there was no law to keep any Engliſhman out of his own country; and that, as Mr. Law was a ſubject of Great Britain, it was not even in the king's power to hinder him from coming over, if he thought fit. Lord Carteret took, alſo, a part, on the ſide of government, in the debate on the navy debt, and with regard to the various other motions and bills of the ſeſſion.

In the new parliament, which met on the 11th of October, 1722, his lordſhip was equally active in ſupporting the meaſures of adminiſtration. The firſt ſubject which engaged the attention of the peers being the diſcovery of Layer's plot, he ſpoke in favour of the duke of Graſton's bill to ſuſpend the Habeas Corpus act for one year;

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year; acquainted the houſe with the biſhop of Rocheſter's, lord North and Grey's, and the earl of Orrery's commitment to the Tower; and defended the motion for the impriſonment of the duke of Norfolk. In all the debates concerning this conſpiracy, and particularly with regard to the famous Atterbury, lord Carteret vindicated the proceedings of the court; as he did, likewiſe, in the caſe of the act for laying an extraordinary tax upon papiſts.

On the 26th of May, 1723, when the king's affairs called him abroad for the ſummer, his lordſhip was appointed one of the lords juſtices of the kingdom; but this did not hinder him from following his majeſty to Hanover, as ſecretary of ſtate. He went thither, in conjunction with lord Townſhend, the other ſecretary; and both theſe noblemen, in their return to England, had ſeveral conferences at the Hague, with the principal perſons of the Dutch adminiſtration, on ſubjects of importance. In the ſucceeding ſeſſion of parliament, which opened on the 9th of January, 1723-4, lord Carteret, in the debate on the mutiny bill, ſupported the neceſſity of eighteen thouſand men being kept up, as the number of land-forces, in oppoſition to lord Trevor, who had moved that the four thouſand additional men, who had been raiſed the year before, ſhould be diſcontinued. It was ſtrongly urged by our noble ſecretary, that the public tranquillity proceeded from the ſecurity of government; and that as this ſecurity was in ſome meaſure owing to the additional forces, they were become neceſſary to preſerve that happy tranquillity. Not many days after this debate, which happened on the 16th of March, ſeveral alterations took place at court. Among the reſt of the changes, lord Carteret quitted the office of ſecretary of ſtate, in which he was ſucceeded by the duke of Newcaſtle; and on the ſame day, being the third of April, 1724, he was conſtituted lord lieutenant of Ireland. It was not till the October following that he arrived at Dublin, where he was received with the uſual ſolemnity. The Iriſh were at that time in a great ferment about the patent for Wood's halfpence, which makes ſo ſignal a figure in the life and writings of Dr. Swift. One of the firſt things done by the lord lieutenant, was to publiſh a proclamation, offering a reward of three hundred pounds for a diſcovery of the author of the Drapiers Letters.

Beſides revoking Wood's patent, lord Carteret's adminiſtration was, in other reſpects, very acceptable and beneficial to the Iriſh. He diſcharged the duties of his high ſtation, in general, with wiſdom and fidelity, and the people were happy under his government.

On the 21ſt of September, 1725, his excellency went with the uſual ſtate to the houſe of peers, and being attended there by the commons, delivered a ſpeech from the throne. The ſeſſion, which was conducted with great harmony, and in which ſeveral acts were paſſed, evidently calculated for the good of the kingdom, was concluded

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cluded by him, with the ſame ſolemnities, on the 3d of March, 1725-6. After this, his lordſhip having conſtituted Hugh, archbiſhop of Armagh, R. Weſt, lord chancellor, and William Conolly, eſq. ſpeaker of the houſe of commons, lords juſtices during his abſence, embarked for England, where he arrived in May, 1726, and received his majeſty's approbation of his prudent conduct. During the times of his abſence from Ireland, the primate Boulter kept up a continual correſpondence with him; and from that excellent prelate's letters, may be learned many particulars concerning the ſtate of affairs, and the characters of perſons, in that kingdom, by thoſe who have the curioſity to inquire into the ſubject.

On the 24th of January, 1726-27, lord Carteret ably defended the king's ſpeech, which had been warmly animadverted upon by the oppoſition. In his lordſhip's reply, there is one paſſage which ſhews the opinion he then entertained, concerning the general nature of a commerce to the Eaſt-Indies. Having taken notice that our ſhare in the Eaſt-India trade was neither ſo inconſiderable nor ſo unprofitable as ſome have been pleaſed to repreſent it, he added, that indeed, as that commerce drained Europe of a great quantity of ſilver, and returned only trifling commodities, which ſerved to feed luxury, and which conſequently might well be ſpared, it ought, perhaps, to be wiſhed, that it might be entirely laid aſide. Such were the ſentiments which the wiſeſt politicians were then diſpoſed to entertain, concerning an object which hath ſince become of ſuch mighty importance in a national view. His lordſhip, however, was of opinion, that the trade to the Eaſt Indies ought not to be laid aſide, without the general conſent of all the nations concerned in it; becauſe, otherwiſe, they who gave it up would be obliged, at a dear rate, to purchaſe of them who ſhould carry it on, thoſe commodities which cuſtom had rendered in a manner neceſſary.

On the 31ſt of May, 1727, lord Carteret was appointed one of the chief juſtices for the adminiſtration of the government during his majeſty's abſence. The ſame honour had been conferred upon him on the firſt of June, 1725. Upon the deceaſe of George the firſt, who died ſuddenly at Oſnabrug, in his way to Hanover, on the 11th of June, 1727, lord Carteret was one of the old privy council who aſſembled at Leiceſter houſe, where the new king was proclaimed. This was on the 14th of June, and the ſame day he was ſworn of his majeſty's privy council.

On the 29th of July following, he was again appointed lord lieutenant and chief governor of the kingdom of Ireland. Thither he paſſed over in the ſucceeding November, in conſequence of the calling of a new parliament. On the 28th of the ſame month, the parliament was opened, by his excellency, with the uſual ſolemnities; and the ſeſſion continued till the 6th of May, 1728, when he gave the royal aſſent to twenty public acts, and concluded with a ſpeech, expreſſive of his high regard for the welfare of the kingdom. After this,

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this having conſtituted the archbiſhop of Armagh, Thomas Windham, eſq. lord chancellor, and William Conolly, eſq. ſpeaker of the houſe of commons, lords juſtices, during his abſence, he embarked for England, and arrived at St. James's about the middle of May. In 1729, lord Carteret returned again to Ireland, and held another ſeſſion of parliament, which began on the 23d of September, and ended on the 15th of April, 1730.

His lordſhip's ſecond vicegerency over the Iriſh nation, was as popular, if not more ſo, as the firſt. The many excellent laws that paſſed under his government, will be monuments to poſterity of his wiſe adminiſtration. His polite and ſociable manners were, likewiſe, highly acceptable to all ranks of people. What particularly recommended him was, his being above the little diſtinctions of party. He maintained a good correſpondence with ſeveral of thoſe who were called or reputed Tories, and occaſionally diſtributed a few preferments, of no great ſignificance, in that line. This having excited the complaint of ſome of the bigoted Whigs, gave occaſion to a facetious and ſenſible tract of Dr. Swift's, entitled, "A Vindication of his Excellency John Lord Carteret, from the Charge of favouring none but Tories, High-church-men, and Jacobites." In this tract, the futility and folly of the accuſations brought againſt his lordſhip are well expoſed. With Dr. Swift the lord lieutenant appears to have maintained a ſtrict friendſhip; and he was ſolicitous to act agreeably to the dean's views of the intereſt of the kingdom. In one of his letters, written to the dean ſome years afterwards, he thus expreſſes himſelf; "When people aſk me how I governed Ireland? I ſay, that I pleaſed Dr. Swift." The editor of archbiſhop Boulter's letters ſeems to think, that this doth not redound to the honour of lord Carteret; but we ſee no reaſon to believe that it derogates from his character, or from the wiſdom of his adminiſtration. The preferments which his excellency beſtowed, at the inſtance of the dean of St. Patrick's, were conferred on learned and worthy men, who did not diſgrace their recommender; and whatever may be thought of the pride, petulance, and peculiarities of Swift, it cannot rationally be denied, that he was ſincerely devoted to the welfare of the Iriſh nation. The great advantages which, with ſo much equity and good policy, have lately been granted to Ireland, and which that country would not have dared to expect at the period we are writing of, will never permit us to look back with a favourable eye on the narrow meaſures of former times, or to think that the indulgences of lord Carteret were deſerving of cenſure. His lordſhip, having continued the uſual time allotted to his high office, quitted it in 1730, and was ſucceeded by the duke of Dorſet.

We now come to a part of lord Carteret's life, including nearly twelve years, which, if we were to judge of it from the peerages, and other biographical works, we might ſuppoſe to have been ſpent in the utmoſt inactivity. The very contrary, however, will be found

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to be the truth of the caſe; for though his lordſhip was in no department of government from 1730 to 1742, his abilities were far from lying torpid. Hitherto his parliamentary talents had been exerted only on the ſide of adminiſtration; but from this time he engaged in the grand oppoſition, that was carried on ſo long, and with ſo much pertinacity, againſt Sir Robert Walpole. In this oppoſition he took a very diſtinguiſhed part, and was one of it's ableſt and moſt ſpirited leaders. There was ſcarcely any motion or queſtion on which his eloquence was not diſplayed. His powers of oratory are allowed to have been eminently great; and it is highly probable, that they were invigorated and increaſed by that ſuperior ardour which naturally accompanies an attack upon the meaſures of government.

On the 11th of February, 1741-42, the earl of Orford reſigned all his places; and among the other changes which attended that event, lord Carteret, on the following day, was appointed one of his majeſty's principal ſecretaries of ſtate. His lordſhip had been a very little while in this employment, before we find him changing his parliamentary language. On the 25th of March, he oppoſed the motion for the commitment of the penſion bill, and did not ſlightly contribute towards it's being rejected. In the caſe, likewiſe, of the bill to indemnify evidences againſt Robert Earl of Orford, he ſpoke againſt it at large; not conſiſtently, perhaps, with his former conduct, but however with ſome good appearance of reaſon. In September, 1742, lord Carteret was ſent to the States General, to concert meaſures with them, in that critical juncture, for the maintenance of the liberties of the United Provinces, and the benefit of the common cauſe. Soon after his return, in the ſeſſion of parliament which began on the 16th of November, he ſupported the addreſs of thanks for his majeſty's ſpeech, and oppoſed the motion for diſcharging the Hanoverian troops in Britiſh pay. He diſtinguiſhed himſelf alſo in favour of the bill for retailing ſpirituous liquors, through the ſeveral debates which aroſe during the progreſs of that bill. In 1743 he waited upon his majeſty at Hanover, who, before his leaving St. James's, had appointed him one of the lords juſtices of the kingdom. His lordſhip attended his royal maſter through the whole intereſting campaign of that year, in which the battle of Dettingen was fought; and the king placed the greateſt confidence in his counſels. To this confidence lord Carteret was the more entitled, as it is generally allowed that he was eminently ſkilled in foreign affairs. On the death of his mother, upon the 18th of October, 1744, he ſucceeded to the titles of viſcount Carteret and earl Granville. A few weeks after this event, he reſigned the ſeals as ſecretary of ſtate. He had engroſſed the royal favour ſo much, that the duke of Newcaſtle and Mr. Henry Pelham are thought to have taken umbrage at his influence and greatneſs. He had alſo incurred the reſentment of the patriotic party, whom he had ſud-

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deply forſaken, ſo that he had entirely loſt his popularity. The two brothers, who were very powerful by their parliamentary intereſt, engaged in a political alliance with the leading men in the oppoſition, againſt the prime miniſter (for ſuch he now was) and his meaſures. Earl Granville, perceiving the gathering ſtorm, and being ſenſible of the impoſſibility of withſtanding ſuch a combination in parliament, wiſely avoided the impending danger and diſgrace, by a voluntary reſignation of his employments. King George the Second with reluctance parted with a miniſter who had gained his perſonal affection by his great knowledge of the affairs of Europe, by his enterprizing genius, and, above all, by his ready compliance with the favourite views and prejudices of his royal maſter.

In the beginning of the year 1746 his lordſhip made an effort to retrieve his influence in the cabinet, and his pretenſions were highly favoured by his ſovereign. The duke of Newcaſtle, however, and Mr. Pelham, who knew his aſpiring diſpoſition, and dreaded his ſuperior talents, refuſed to admit ſuch a colleague into adminiſtration. To avoid an event ſo diſagreeable to them, they reſolved to ſtrengthen their party, by introducing freſh auxiliaries into the offices of ſtate. The meaſure they purſued did not at firſt anſwer their purpoſe. Some of the perſons propoſed by them were ſo diſagreeable to his majeſty in their private capacity, that he rejected the ſuit by which they were recommended. Upon this, the two Pelhams, the earl of Harrington, and all the adherents of the Newcaſtle party, immediately reſigned their employments. Earl Granville was appointed ſecretary of ſtate, and reſumed the reigns of adminiſtration. This was on the 10th of February, 1745-46; but his power was of a very ſhort continuance. Finding that he could not counteract the accumulated oppoſition that preponderated againſt him, foreſeeing that he ſhould not be able to ſecure the ſupplies in parliament, and dreading the conſequences of that confuſion which his reſtoration had already produced, he voluntarily quitted the helm, reſigning the ſeals on the 14th of February, four days after they had been put into his hands. The king, as well as the miniſter, was obliged abſolutely to ſubmit to ſo formidable a confederacy. The duke of Newcaſtle and the earl of Harrington reſumed their poſts, as principal ſecretaries of ſtate; Mr. Pelham was again appointed firſt lord of the treaſury; other preferments took place according to the recommendation of the reſtored party; and ſeveral perſons were introduced into office, who had never before been in the ſervice of government.

This hath ever been conſidered as one of the moſt remarkable inſtances recorded in our hiſtory, in which the ſovereign hath been ſurrounded, controlled, and even dictated to, by a particular ſet of men. The fact hath often been inſiſted upon, and held out as a leſſon of caution to future princes. The terror of the example may poſſibly

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have been productive of great effects in the succeeding policy of government; effects which, perhaps, it is as little in the power, as it is in the inclination, of the writer of the present article fully to develope.

Though lord Granville was forcibly excluded from administration by his political antagonists, they were not able to prevent his receiving personal marks of favour from the royal hand. On the 22d of June, 1749, he was elected, at Kensington, one of the knights companions of the most noble order of the Garter, together with his present majesty, the margrave of Anspach, the duke of Leeds, the duke of Bedford, and the earl of Albemarle; and he was installed with them at Windsor, on the 12th of July, 1750. In the next year his lordship was again brought into the ministry, in connection with the very men by whom he had been so long and so warmly opposed. He was then constituted president of the king's most honourable privy council; an office for which he was admirably fitted by his eminent abilities, his distinguished eloquence, and his large experience in public business. It was probably from a sense of these qualifications, that, notwithstanding the various revolutions of administration, he was continued in this high post till his decease.

When his majesty went to Hanover, in 1752, earl Granville was appointed one of the lords justices of the kingdom; and he was in the commissions for opening and concluding the session of parliament which began on the 31st of May, 1754, and ended on the 5th of June following. If we are rightly informed, the last time in which he spoke in the House of Peers, was in the famous debate at the third reading of the militia bill, on the 24th of May, 1756. He had requested the lords to be summoned on the occasion, and declared that he had very powerful reasons to urge against the bill. When, in October, 1761, Mr. Pitt proposed in council an immediate declaration of war with Spain, and urged the measure with his usual energy, threatening a resignation if his advice should not be adopted, lord Granville is said to have replied to him in the following terms; "I find the gentleman is determined to leave us; nor can I say I am sorry for it, since he would certainly have compelled us to leave him. But if he be resolved to assume the right of advising his majesty, and directing the operations of the war, to what purpose are we called to this council? When he talks of being responsible to the people, he talks the language of the House of Commons; and forgets that, at this board, he is only responsible to the king. However, though he may possibly have convinced himself of his infallibility, still it remains that we should be equally convinced, before we can resign our understandings to his direction, or join with him in the measure he proposes."

Lord Granville so much retained his vivacity to the close of his life, as to be able to break out into sallies of wit and humour. Having in his last illness saluted a fair lady who visited him, he

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ſaid, "Madam, I know that your gin is good; I can tell it by the ſmack of your lips." His lordſhip's deceaſe was on the ſecond of January, 1763, in the 73d year of his age. He was twice married; firſt, at Long-Leat, on the 17th of October, 1710, to Frances, only daughter of Sir Robert Worſley, baronet; and ſecondly, on the 14th of April, 1744, to lady Sophia, daughter of Thomas earl of Pomfret. By his former wife he had three ſons and five daughters; by the latter only one daughter. His firſt lady, who is mentioned by Dr. Swift as being poſſeſſed of great goodneſs and beauty, died at Hanover, on the 9th of June, 1743. His ſecond lady was carried off by a fever, on the 7th of October, 1745, a few weeks after the birth of her daughter.

Lord Granville's character hath been drawn as follows, by the late earl of Cheſterfield. "Lord Granville had great parts, and a moſt uncommon ſhare of learning for a man of quality. He was one of the beſt ſpeakers in the Houſe of Lords, both in the declamatory and argumentative way. He had a wonderful quickneſs and preciſion in ſeizing the ſtreſs of a queſtion, which no art, no ſophiſtry, could diſguiſe in him. In buſineſs he was bold, enterprizing, and overbearing. He had been bred up in high monarchical, that is, tyrannical principles of government, which his ardent and imperious temper made him think were the only rational and practicable ones. He would have been a great firſt miniſter in France, little inferior, perhaps, to Richelieu; in this government, which is yet free, he would have been a dangerous one, little leſs ſo, perhaps, than lord Strafford. He was neither ill-natured nor vindictive, and had a great contempt for money; his ideas were all above it. In ſocial life he was an agreeable, good-humoured, and inſtructive companion; a great, but entertaining talker. He degraded himſelf by the vice of drinking, which, together with a great ſtock of Greek and Latin, he brought away with him from Oxford, and retained and practiſed ever afterwards. By his own induſtry, he had made himſelf maſter of all the modern languages, and had acquired a great knowledge of the law. His political knowledge of the intereſt of princes and of commerce was extenſive, and his notions were juſt and great. His character may be ſummed up in nice preciſion, quick deciſion, and unbounded preſumption.

CARTES (RENE' DES), an eminent philoſopher and mathematician, was deſcended from an ancient and noble family of Touraine in France, and younger ſon of Joachin des Cartes, counſellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poictiers. He was born at La Haye, in Touraine, March 31, 1596. His father uſed to call him, when a child, the philoſopher, on account of his curioſity to know the reaſons of things. In 1604 he was ſent to the Jeſuit's College at la Fleche, where he made great progreſs in the Latin and Greek tongues; and

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to poetry he diſcovered, when very young, a particular affection. The fables of the ancients afforded him alſo a particular pleaſure, by the agreeable turns of fancy in their texture. As a reward for his exact diſcharge of his duty, he was diſpenſed with attending ſo cloſely to the lectures as his companions; and this liberty he made uſe of to read over all the rare and valuable books he could procure. He left the college Auguſt 1612, his father deſigning him for the army; but being as yet too young and weak to bear the fatigues of war, he was ſent to Paris the ſpring following. Though he did not launch into extravagance, or plunge into debauchery, yet, as he had no governor, he ſometimes gamed very high, but had very great ſucceſs. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to purſue his ſtudies without interruption; which he did for two years: but in May 1616, at the repeated ſolicitation of his friends, he ſet out for Holland, and entered himſelf a volunteer under the prince of Orange. He turned ſoldier, according to Baillet, that he might have a better opportunity to obſerve the different diſpoſitions of men, and to fortify himſelf againſt all the accidents of life. That he might not be uneaſy under the power of any ſuperior, he refuſed upon his firſt entrance all command and all engagements, and ſupported himſelf at his own charge; but, merely for form, and to keep up the cuſtom, he once received his pay, and preſerved that piece of money all his life, as a teſtimony of his having ſerved in the army.

Whilſt he lay in garriſon at Breda, during the truce between the Spaniards and Dutch, an unknown perſon cauſed a problem in mathematics, in the Dutch language, to be fixed up in the ſtreets; when Des Cartes, ſeeing a concourſe of people ſtop to read it, deſired one who ſtood near him to explain it to him in Latin or French. The man promiſed to ſatisfy him, upon condition that he would engage to ſolve the problem; and Des Cartes agreed to the condition with ſuch an air, that the man, though he little expected ſuch a thing from a young cadet in the army, gave him his addreſs, and deſired him to bring him the ſolution. Des Cartes returned to his lodging, and next day viſited Beekman, principal of the college of Dort, who was the perſon that had tranſlated the problem to him. Beekman ſeemed ſurpriſed at his having ſolved it in ſuch a ſhort time; but his wonder was much increaſed to find, upon talking to the young gentleman, that his knowledge was much ſuperior to his own in thoſe ſciences, wherein he had employed his whole time for ſeveral years.

Des Cartes, during his ſtay at Breda, wrote in Latin a treatiſe of muſic, and laid the foundation of ſeveral of his works. In October 1619 he entered himſelf a volunteer in the army of the duke of Bavaria. In 1621 he made the campaign in Hungary, under the count de Bucquoy; but the loſs of his general, who was killed at a ſiege that

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that year, determined him to quit the army. Soon after he began his travels into the North, visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltic, the marquisate of Brandenburgh, Holstein, East Friesland, and West Friesland; in his passage to which last place he was in danger of being murdered. The sailors imagined him to be a merchant, who had a large sum of money about him, and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolved to kill him, and throw his body into the sea. They discoursed of their design before his face, not knowing that he understood any language except French, in which he spoke to his valet de chambre. Des Cartes started up of a sudden, and, drawing his sword, spoke to them in their own language in such a tone as struck terror into them. Upon this they behaved very civilly. The year following he went to Paris, where he cleared himself from the imputation of having been received among the Rosicrusians, whom he looked upon as a company of visionaries and impostors.

Laying aside the study of mathematics, he now applied himself again to ethics and natural philosophy. The same year he took a journey through Switzerland to Italy. Upon his return he settled at Paris; but his studies being interrupted by frequent visits, he went in 1628 to the siege of Rochelle. He came back to Paris in November; and a few days after, being present at a meeting of men of learning, at the house of M. Bagni, the pope's nuncio, he was prevailed upon to explain his sentiments with regard to philosophy. The nuncio afterwards urging him to publish them, he retired to Amsterdam in March 1629, and from thence to a place near Franeker in Friesland, where he began his metaphysical meditations, and spent some time in dioptrics. He also wrote, at this time, his thoughts upon meteors. In about six months he left Franeker, and went to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind, than an happy union of natural philosophy and mathematics; but before he should set himself to relieve men's labours, or multiply the conveniences of life by mechanics, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in which he employed all the winter at Amsterdam; and to the study of anatomy he joined that of chemistry. He took a short tour about this time to England, and made some observations near London, concerning the declinations of the magnet. In the spring of 1633 he removed to Deventer, where he completed several works left unfinished the year before, and resumed his studies in astronomy. In the summer he put the last hand to his "Treatise of the World." The next year he came back to Amsterdam, and soon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Friesland, where he remained till 1637, and wrote his "Treatise of Mechanics." In

1637

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1637 he publiſhed his four treatiſes concerning method, dioptricsy meteors, and geometry. About this time he received an invitation to ſettle in England from Sir Charles Cavendiſh, brother to the earl of Newcaſtle; with which he did not appear backward to comply, eſpecially upon being aſſured that the king was a Catholic in his heart; but the civil wars breaking out in England, prevented this journey. At the end of 1631, Lewis XIII. of France invited him to his court, upon very honourable conditions, but he could not be prevailed upon to quit his retirement. This year he publiſhed his meditations concerning the exiſtence of God, and the immortality of the ſoul. In 1645 he applied with freſh vigour to anatomy, but was a little diverted from his ſtudy by the queſtion concerning the quadrature of the circle, at that time agitated. During the winter of that year he compoſed a ſmall tract againſt Gaſſendus's Inſtances, and another of the nature of the paſſions. About this time he carried on an epiſtolary correſpondence with the princeſs Elizabeth, daughter of Frederic V. elector palatine, and king of Bohemia, who had been his ſcholar in Holland. A diſpute ariſing between Chriſtina, queen of Sweden, and M. Chanut, the reſident of France, concerning this queſtion, When a man carries love or hatred to exceſs, which of theſe two irregularities is the worſt? the reſident ſent the queſtion to Des Cartes, who upon that occaſion drew up the diſſertation upon love publiſhed in the firſt volume of his letters, which proved highly ſatisfactory to the queen. In June 1647 he took a journey to France, where the king ſettled on him a penſion of three thouſand livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, deſiring, in queen Chriſtina's name, his opinion of the ſovereign good; which he accordingly ſent her, with ſome letters upon the ſame ſubject formerly written to the princeſs Elizabeth, and his treatiſe of the paſſions. The queen was ſo highly pleaſed with them, that ſhe wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm in October 1648. Her majeſty engaged him to attend her every morning at five o'clock, to inſtruct her in his philoſophy; and deſired him to reviſe and digeſt all his unpubliſhed writings, and to draw up from them a complete body of philoſophy. She purpoſed likewiſe to fix him in Sweden, by allowing him a revenue of 3000 crowns a year, with an eſtate which ſhould deſcend to his heirs and aſſigns for ever, and to eſtabliſh an academy, of which he was to be director; but theſe deſigns were broke off by his death, which happened Feb. 11, 1650, aged 54. His body was interred at Stockholm, and ſeventeen years afterwards removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow, in his "Opuſcula," tells us, that Des Cartes was undoubtedly a very ingenious man, and a real philoſopher, and one who

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who ſeems to have brought thoſe aſſiſtances to that part of philoſophy relating to matter and motion, which perhaps no other had done; that is, a great ſkill in mathematics; a mind habituated, both by nature and cuſtom, to profound meditation; a judgment exempt from all prejudices and popular errors, and furniſhed with a conſiderable number of certain and ſelect experiments; a great deal of leiſure; an entire diſengagement, by his own choice, from the reading of uſeleſs books, and the avocations of life; with an incomparable acuteneſs of wit, and an excellent talent of thinking clearly and diſtinctly, and of expreſſing his thoughts with the utmoſt perſpicuity. Dr. Edmund Halley, in a paper concerning optics, communicated to Mr. Wotton, and publiſhed by the latter in his "Reflections upon ancient and modern Learning," writes as follows: "As to dioptrics, though ſome of the ancients mention refraction as a natural effect of tranſparent media, yet Des Cartes was the firſt who in this age has diſcovered the laws of refraction, and brought dioptrics to a ſcience." Mr. John Keil, in the introduction to his "Examination of Dr. Burnet's Theory of the Earth," tells us, that Des Cartes was ſo far from applying geometry and obſervations to natural philoſophy, that his whole ſyſtem is but one continued blunder upon the account of his negligence in that point; which he could eaſily prove, by ſhewing that his theory of the vortices, upon which his ſyſtem is grounded, is abſolutely falſe; and that Sir Iſaac Newton has ſhewn, that the periodical times of all bodies, which ſwim in vortices, muſt be directly as the ſquares of their diſtances from the center of them: but it is evident from obſervations, that the planets, in turning round the ſun, obſerve quite another law from this; for the ſquares of their periodical times are always as the cubes of their diſtances, and therefore ſince they do not obſerve that law, which of neceſſity they muſt, if they ſwim in a vortex, it is a demonſtration that there are no vortices, in which the planets are carried round the ſun. "Nature," ſays Voltaire, "had favoured Des Cartes with a ſhining and ſtrong imagination, whence he became a very ſingular perſon, both in private life, and in his manner of reaſoning. This imagination could not conceal itſelf, even in his philoſophical works, which are every where adorned with very ſhining, ingenious metaphors. Nature had almoſt made him a poet; and indeed he wrote a piece of poetry for the entertainment of Chriſtina queen of Sweden, which, however, was ſuppreſſed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as Sir Iſaac Newton did after him; and firſt taught the method of expreſſing curves by equations. He applied this geometrical and inventive genius to dioptrics, which, when treated by him, became a new art; and if he was miſtaken in ſome things, the reaſon is, that a man who diſcovers a new tract of land, cannot at once know all the properties of the ſoil. Thoſe who come after him, and make theſe lands fruitful,

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fruitful, are at leaſt obliged to him for the diſcovery." Voltaire acknowledges, that there are innumerable errors in the reſt of Des Cartes' works; but adds, that geometry was a guide which he himſelf had in ſome meaſure formed, and which would have ſafely conducted him through the ſeveral paths of natural philoſophy: nevertheleſs, he at laſt abandoned this guide, and gave entirely into the humour of framing hypotheſes; and then philoſophy was no more than an ingenious romance, fit only to amuſe the ignorant.

Des Cartes is ſaid to have borrowed his improvements in algebra and geometry from Mr. Thomas Harriot's "Artis Analyticæ Praxis." He was never married, but had one natural daughter, who died when ſhe was but five years old.

CARTWRIGHT (THOMAS), a puritan divine of great learning and eminence, was born in Hertfordſhire, about the year 1535. Having been kept at a grammar-ſchool till he was fit for the univerſity, he was ſent to Cambridge, where he was admitted into St. John's College in 1550. He applied himſelf to his ſtudies with uncommon aſſiduity; and being poſſeſſed of excellent natural parts, he made a great proficiency in learning. It is ſaid, that he allowed himſelf no more than five hours ſleep in the night, and that he adhered to this cuſtom to the end of his life. Upon the death of king Edward VI. when he had been about three years at the univerſity, he quitted that ſeat of learning, and became clerk to a counſellor at law. But this did not prevent him from continuing to proſecute his former ſtudies, in which he took more delight than in the profeſſion of the law. He remained in this ſituation till the beginning of the reign of queen Elizabeth, when the gentleman under whom he was placed as a clerk, having met with Dr. Pilkington, maſter of St. John's college in Cambridge, he made him acquainted with his ſtrong attachment to the purſuits of literature. In conſequence of this, the doctor deſired to have ſome converſation with Mr. Cartwright; when being convinced of his great abilities and attainments, he offered to take him back again to St. John's college, to which his maſter conſented. He accordingly returned to the univerſity; and in the year 1560, was choſen fellow of St. John's college. About three years after he was removed to a fellowſhip in Trinity College, where, on account of his great merit, he was ſhortly made one of the eight ſenior fellows.

In 1564, queen Elizabeth viſited the univerſity of Cambridge, and remained there five days, viewing the ſeveral colleges, and hearing public ſpeeches and diſputations. Mr. Strype ſays, that "the ripeſt and moſt learned men were ſelected for the diſputants;" Mr. Cartwright was one of theſe; and appears on this occaſion to have greatly diſtinguiſhed himſelf. In 1567, he commenced bachelor of divinity; and three years after, was choſen to be lady Margaret's divinity-reader. It is particularly mentioned, that he read upon the firſt and ſecond chapters of the Acts of the Apoſtles, and performed

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it with ſuch acuteneſs of wit, and ſuch ſolidity of judgment, as excited the admiration of his hearers. He alſo became ſo famous as a preacher, that when it came to his turn to preach at St. Mary's church, the ſexton was obliged to take down the windows, on account of the multitudes that came to hear him.

Mr. Cartwright took occaſion, in his lectures, to deliver his ſentiments concerning church-diſcipline, which being unfavourable to the eſtabliſhed hierarchy, public accuſations were ſoon exhibited againſt him: though Mr. Strype ſays, that "he had, indeed, a great party in the univerſity, and ſome of them men of learning, who ſtuck cloſe to him, exceedingly admiring him; though ſome of them, better informed, fell off afterwards." Archbiſhop Grindal wrote a letter to ſir William Cecil, chancellor of the univerſity, on the 23d of June, 1570, requeſting him to take ſome ſpeedy courſe againſt Mr. Cartwright; alledging, that in his readings, he daily made invectives againſt the external policy, and diſtinction of ſtates, in the eccleſiaſtical government; in conſequence of which the youth of the univerſity, who frequented his lectures in great numbers, "were in danger to be poiſoned with a love of contention, and a liking of novelty." He therefore recommended, that the chancellor ſhould write to the vice-chancellor, to enjoin ſilence upon Cartwright and all his adherents, both in ſchools and pulpits; and afterwards, upon examination, and hearing of the matters before him, and ſome of the heads of houſes, to reduce the offenders to conformity, or to expel them out of the colleges, or the univerſity, as the cauſe ſhould require; and alſo that the vice-chancellor ſhould not ſuffer Mr. Cartwright to take his degree of doctor of divinity at the approaching commencement, for which he had applied. Dr. Whitgift alſo zealouſly oppoſed Cartwright, and wrote another letter to the chancellor upon the occaſion, communicating to him not only what Cartwright had "openly taught," but alſo "what he had uttered to him in private conference."

Mr. Cartwright vindicated his conduct in a letter to ſir William Cecil, dated the 9th of July; in which he declared his extreme averſion to every thing that was ſeditious and contentious; and affirmed that he had taught nothing, but what naturally flowed from the text concerning which he had treated. He obſerved, that when an occaſion offered itſelf of ſpeaking concerning the habits, he had waved it: though he acknowledged that he had taught, that the miniſtry of the church of England had declined from the miniſtry of the ancient and apoſtolical church, and that he wiſhed it to be reſtored to greater purity. But theſe ſentiments, he ſaid, he had delivered calmly and ſedately, and in ſuch a manner as could give offence to none but the ignorant or the malignant, and thoſe who were eager to catch at ſomething to calumniate him. He aſſerted, that he had the utmoſt reaſon to believe, that he ſhould have obtained the teſtimony of the univerſity in favour of his innocence, had not the vice-chancellor denied him a congregation. He ſolicited the protection of the chancellor,

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ſo far as his cauſe was juſt; and tranſmitted to him a teſtimonial of his innocence, ſigned by ſeveral learned members of the univerſity, and in which his abilities, learning, and integrity, were ſpoken of in very high terms.

Sir W. Cecil ſeems to have been inclined to treat Mr. Cartwright with candour and moderation: but his opponents continued to proſecute him with great animoſity. He was cited to appear before Dr. Mey, the vice-chancellor of the univerſity, and ſome of the heads of houſes, and examined upon ſundry articles of doctrine, ſaid to be delivered by him in his public lectures; and which were affirmed to be contrary to the religion received, and allowed, by public authority, in the realm of England: and it was demanded of him, whether he would ſtand to thoſe opinions and doctrines, or whether he would renounce them. Mr. Cartwright deſired, that he might be permitted to commit to writing what his judgment was upon the points in controverſy: which being aſſented to, he drew up ſix propoſitions to the following purport, and which he ſubſcribed with his own hand:

I. The names and functions of archbiſhops and archdeacons ought to be aboliſhed.

II. The offices of the lawful miniſters of the church, viz. biſhops and deacons, ought to be reduced to the apoſtolical inſtitution: biſhops to preach the word of God and pray, and deacons to be employed in taking care of the poor.

III. The government of the church ought not to be entruſted to biſhops chancellors, or the officials of archdeacons; but every church ſhould be governed by it's own miniſter and preſbyters.

IV. Miniſters ought not to be at large, but every one ſhould have the charge of a certain flock.

V. No man ſhould ſolicit, or ſtand as a candidate for the miniſtry.

VI. Biſhops ſhould not be created by civil authority, but ought to be openly and fairly choſen by the church.

Some other propoſitions, which were ſaid to be dangerous and ſeditious, were alſo collected out of Mr. Cartwright's lectures, and ſent to court by Dr. Whitgift, to incenſe the queen and chancellor againſt him: and he was forbidden, by the vice-chancellor, and heads of the univerſity, to read any more lectures, till they ſhould receive ſome ſatisfaction, that he would not continue to propagate the ſame opinions. He was alſo prevented from taking his doctor's degree, by the authority of the vice chancellor: which appears to have given great umbrage to many in the univerſity, and to have occaſioned a conſiderable diſturbance.

In 1571, Dr. Whitgift became vice-chancellor of the univerſity; and by his influence more rigorous ſtatutes were procured for it's government: and Mr. Cartwright was deprived of his place of Margaret-profeſſor. But he ſtill continued ſenior fellow of Trinity

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College; though the following year he was alſo deprived of his fellowſhip, it being alledged, that he had forfeited it, by not entering into prieſt's orders in due time, in conformity to the ſtatutes. Being thus driven from the univerſity, and out of all employment, he travelled beyond ſea, where he became acquainted with the moſt celebrated divines in the ſeveral proteſtant univerſities of Europe, with many of whom he eſtabliſhed a correſpondence. They appear to have entertained a very high eſteem for him; and the celebrated Beza, in a letter to one of his Engliſh correſpondents, expreſſed himſelf thus concerning him: "Here is now with us your countryman, Thomas Cartwright, than whom, I think, the ſun doth not ſee a more learned man." While he was abroad, he was choſen miniſter to the Engliſh merchants at Antwerp, and afterwards at Middleburgh, where he continued two years, with little or no profit to himſelf; though his labours as a preacher are ſaid to have been extremely acceptable and ſucceſsful. But the importunity of his friends in England, at length prevailed on him to return again to his native country.

A very ſevere perſecution had now taken place for ſeveral years againſt the puritans, on whoſe behalf a piece was publiſhed, entitled, "An admonition to the Parliament;" to which were annexed, ſome letters from Beza to the earl of Leiceſter, and another from Gualter to biſhop Parkhurſt, recommending a reformation of church diſcipline. This work contained what was called "the platform of a church;" the manner of electing miniſters; their ſeveral duties; and arguments to prove their equality in government. It alſo attacked the corruptions of the hierarchy, and the proceedings of the biſhops, with much ſeverity of language. The admonition was concluded with a petition to the two houſes, that a diſcipline more conſonant to the word of God, and agreeing with the foreign reformed churches, might be eſtabliſhed by law. For the puritans, though labouring under the weight of perſecution, were not zealous to promote liberty of conſcience, but only anxious for the eſtabliſhment of that mode of eccleſiaſtical diſcipline, which they thought to be the beſt, and the moſt apoſtolical. Neither the epiſcopalians, nor the puritans, of that age, had any juſt ſentiments of toleration. Mr. Field and Mr. Wilcox, authors of the admonition, and who attempted to preſent it to the parliament, were committed to Newgate on the 2d of October, 1572. Notwithſtanding which, Mr. Cartwright, after his return to England, wrote "A ſecond Admonition to the Parliament," with an humble petition to the two houſes, for relief againſt the ſubſcription required by the eccleſiaſtical commiſſioners. The ſame year Dr. Whitgift publiſhed an anſwer to the admonition: to which Mr. Cartwright publiſhed a reply in 1573; and about this time a proclamation was iſſued for apprehending him. In 1574, Dr. Whitgift publiſhed, in folio, a "Defence of the Anſwer to the Admonition, againſt the Reply of T. C." In 1575, Mr. Cartwright publiſhed a "Second Reply" againſt Dr. Whitgift; and

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and in 1577, appeared "The reſt of the ſecond Reply of Thomas Cartwright, againſt maſter Doctor Whitgift's Anſwer, touching the church-diſcipline." This ſeems to have been printed in Scotland; and, it is certain, that, before it's publication, Mr. Cartwright had found it neceſſary to leave the kingdom; whilſt his opponent was raiſed to the biſhopric of Worceſter.

Mr. Cartwright continued abroad about five years; during which time he officiated as a miniſter to ſome of the Engliſh factories. About the year 1580, James VI. king of Scotland, having an high opinion of his learning and abilities, ſent to him, and offered him a profeſſorſhip in the univerſity of St. Andrew's; but this he thought proper to decline. Upon his return to England, officers were ſent to apprehend him, as a promoter of ſedition, and he was thrown into priſon. He probably obtained his liberty through the intereſt of the lord Treaſurer Burleigh, and the earl of Leiceſter, by both of whom he was favoured: and the latter conferred on him the poſt of maſter of the hoſpital which he had founded in Warwick. In 1583, he was earneſtly perſuaded, by ſeveral learned proteſtant divines, to write againſt the Rhemiſh tranſlation of the New Teſtament. He was likewiſe encouraged in this deſign by the earl of Leiceſter and ſir Francis Walſingham: and the latter ſent him an hundred pounds towards the expences of the work. He acc[illegible] in it; but after ſome time, received an arbitrary and unju[illegible]ate from archbiſhop Whitgift, prohibiting him from proſecu[illegible] the work any farther. Though he was much diſcouraged by t[illegible] he nearly completed the performance: but it was not publiſhed till many years after his death. It is ſaid, that queen Elizabeth ſent to Beza, requeſting him to undertake a work of this kind; but he declined it, declaring, that Cartwright was much more capable of the taſk than himſelf.

Notwithſtanding the high eſtimation in which he was held, and his many admirers, in the year 1585, he was again committed to priſon by Dr. Aylmer, biſhop of London: and that prelate gave ſome offence to the queen, by making uſe of her majeſty's name on the occaſion. When he obtained his liberty is not mentioned: but we find that in 1590, when he was at Warwick, he received a citation to appear in the Star-chamber, together with Edmund Snape, and ſome other puritan miniſters, being charged with ſetting up a new diſcipline, and a new form of worſhip, and ſubſcribing their names to ſtand to it. This was interpreted an oppoſition and diſobedience to the eſtabliſhed laws. Mr. Cartwright was alſo called upon to take the oath *ex officio*; but this he refuſed, and was committed to the Fleet.

In May, 1591, he was ſent for by biſhop Aylmer, to appear before him, and ſome others of the eccleſiaſtical commiſſioners, at that prelate's houſe. He had no previous notice given him, to prevent any concourſe of his adherents upon the occaſion. The biſhop threw

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out ſome reproaches againſt him, and again required him to take the oath *ex officio*. The attorney-general did the ſame; and repreſented to him, "how dangerous a thing it was, that men ſhould, upon the conceits of their own heads, and yet under colour of conſcience, refuſe the things that had been received for laws of a long time." Mr. Cartwright aſſigned ſundry reaſons for refuſing to take the oath; and afterwards deſired to be permitted to vindicate himſelf from ſome reflections that had been thrown out againſt him by the biſhop, and the attorney-general. But to this biſhop Aylmer would not conſent, alledging, "that he had no leiſure to hear his anſwer." The good prelate had found time to accuſe Cartwright, but had no time to ſpare for hearing his vindication; though he informed him, that he might defend himſelf from the public charges that he had brought againſt him, by a private letter to his lordſhip.

With this kind of juſtice Mr. Cartwright was obliged to be contented, and was immediately after again committed to the Fleet, and kept in a very cloſe and rigorous confinement. In Auguſt, 1591, he wrote a letter to lady Ruſſel, ſtating ſome of the grievances under which he laboured, and ſolicited her intereſt with lord Burleigh to procure him better treatment. The ſame year, king James wrote a letter to queen Elizabeth, requeſting her majeſty to ſhew favour to Mr. Cartwright and his brethren, on account of their great learning, and faithful labours in the goſpel. But he did not obtain his liberty till about the middle of the year 1592, when he was reſtored to his hoſpital at Warwick, and was again permitted to preach. But his health appears to have been much impaired by his long confinement, and cloſe application to ſtudy.

He died on the 27th of December, 1603, in the ſixty-eighth year of his age, having preached a ſermon on mortality but two days before. He was buried in the hoſpital at Warwick. Mr. Cartwright was pious, learned, and laborious; an acute diſputant, and an admired preacher; of a diſintereſted diſpoſition, generous and charitable, and particularly liberal to poor ſcholars. The treatment which he received on account of his opinions was extremely unjuſt and cruel, and reflects great diſhonour on thoſe prelates who were active in the perſecution of him. Beſides the pieces already mentioned, Mr. Cartwright was author of ſeveral practical commentaries on different parts of the ſcripture.

CARTWRIGHT (WILLIAM), was born at Northway, near Tewkſbury in Glouceſterſhire, in 1611. From the free-ſchool of Cirenceſter, he was removed to Weſtminſter-ſchool, being choſen a king's ſcholar. In 1628, he was elected a ſtudent of Chriſt-church in Oxford. He took the degree of M. A. in 1635. Afterwards he went into holy orders, and became a celebrated preacher in the univerſity. In 1642, biſhop Duppa appointed him to be ſuccentor in the church of Saliſbury, and in 1643, he was choſen junior proctor of

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of the univerſity. He was alſo metaphyſical reader of the univerſity. He died in 1643, aged 33. Ben Johnſon ſaid of him, "My ſon Cartwright writes all like a man." There are extant of this author's four plays, beſides other poems, which were printed together in 1651, accompanied by above 50 copies of commendatory verſes. Wood tells us, Cartwright wrote alſo, 1. Poemata Græca & Latina. 2. An Offspring of Mercy iſſuing out of the Womb of Cruelty: a Paſſion Sermon, preached at Chriſt-church in Oxford, on Acts ii. 23. 3. On the ſignal Days in the month of November, in relation to the Crown and Royal Family: a Poem. 4. Poems and Verſes, containing Airs for ſeveral Voices, ſet by Mr. Henry Lawes.

CARY (ROBERT), a learned chronologer, was born at Cookinton in the county of Devon, about 1615. He took his degrees in arts at Oxford, and was created LL. D. by virtue of mandatory letters from the chancellor, William marquis of Hertford, his kinſman, in 1644. After his return from his travels, he was preſented by the aforeſaid nobleman to the rectory of Portlemouth, near Kingſbridge in Devonſhire; but not long after drawn over by the preſbyterian miniſters to their party, and choſen moderator of that part of the ſecond diviſion of the county of Devon, which was appointed to meet at Kingſbridge. Nevertheleſs, upon the reſtoration of Charles II. he was one of the firſt that congratulated that prince upon his return, and ſoon after was preferred to the archdeaconry of Exeter: but in 1664, he was on ſome pretext, furniſhed by his infirmities or imprudence, ejected out of it by ſome great men then in power. The reſt of his days he ſpent at his rectory at Portlemouth, and died, aged 73, in 1688. He publiſhed "Palælogia Chronica, a Chronological Account of ancient Time, in three parts, 1. Didactical, 2. Apodeictical, 3. Canonical, in 1677. He alſo tranſlated into Latin verſe thoſe hymns of our church, that are appointed to be read after the leſſons, together with the creed. In his carriage and behaviour, he was as much a gentleman, as he was in his birth and extraction; free and generous, courteous and obliging, and very critical in all the arts of complaiſance and addreſs.

CARY (LUCIUS), eldeſt ſon of Henry the firſt lord viſcount Falkland, was born, as is ſuppoſed, at Burford in Oxfordſhire about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be 20 years of age, he was maſter of an ample fortune, which deſcended to him by the gift of a grandfather, without paſſing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a reſolution of procuring a command; but was diverted from it by the complete inactivity of that ſummer. On his return to England, he entered

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entered upon a very ſtrict courſe of ſtudy. We are informed by lord Clarendon, that his houſe being within a little more than 10 miles of Oxford, he contracted familiarity and friendſhip with the moſt polite and accurate men of that univerſity, who found ſuch an immenſeneſs of wit, and ſuch a ſolidity of judgment in him, ſo infinite a fancy, bound in by moſt exact reaſoning, ſuch a vaſt knowledge, that he was not ignorant in any thing, yet ſuch an exceſſive humility, as if he had known nothing, that they frequently reſorted, and dwelt with him, as in a college ſituated in a purer air; ſo that his houſe was a univerſity in a leſs volume, whither they came, not ſo much for repoſe, as ſtudy; and to examine and refute thoſe groſſer propoſitions which lazineſs and conſent made current in vulgar converſation. Before he was 23 years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he cauſed to be tranſmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639, he was in the expedition againſt the Scots, and afterwards went a volunteer with the earl of Eſſex. He was choſen, in 1640, a member of the houſe of commons for Newport in the Iſle of Wight, in the parliament which began at Weſtminſter April 13, the ſame year. The debates being there managed with all imaginable gravity and ſobriety, he contracted ſuch a reverence for parliaments, that he thought it really impoſſible they could ever produce miſchief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermiſſion of them. From the unhappy and unſeaſonable diſſolution of that parliament, he probably harboured ſome jealouſy and prejudice to the court, towards which he was not before immoderately inclined. He was choſen again for the ſame place in the parliament, which began the 3d of November following; and in the beginning of it declared himſelf very ſharply and ſeverely againſt thoſe exorbitances of the court, which had been moſt grievous to the ſtate. He was ſo rigid an obſerver of eſtabliſhed laws and rules, that he could not endure a breach or deviation from them; and thought no miſchief ſo intolerable, as the preſumption of miniſters of ſtate to break poſitive rules for reaſons of ſtate, or judges to tranſgreſs known laws upon the title of conveniency or neceſſity. This made him ſo ſevere againſt the earl of Strafford and the lord Finch, contrary to his natural gentleneſs and temper. With reſpect to both thoſe lords, he was miſled by the authority of thoſe who, he believed, underſtood the laws perfectly, of which himſelf was utterly ignorant. He had contracted a prejudice againſt archbiſhop Laud, and ſome others of the biſhops; which biaſſed his judgment ſo far, as to make him concur in the firſt bill to take away the votes of biſhops in the houſe of lords. This gave occaſion to ſome to believe, that he was no friend to the church, and the eſtabliſhed government of it: it alſo cauſed many in the houſe of

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commons to hope, that he might be brought to a further compliance with their designs. Indeed, the great opinion he had of the uprightness and integrity of those persons who appeared most active against the court, kept him longer from suspecting any design against the peace of the kingdom; and though he differed from them commonly in conclusions, he believed long their purposes were honest. When better informed what was law, and discerning in them a desire to controul that law by a vote of one or both houses, no man more opposed those attempts, and gave the adverse party more trouble, by reason and argumentation. About six months after passing the above-mentioned bill for taking away the bishops votes, when the same argument came again into debate, he changed his opinion, and gave the house all the opposition he could; insomuch, that he was by degrees looked upon as an advocate for the court; to which he contributed so little, that he declined those addresses, and even those invitations which he was obliged almost by civility to entertain. He was so jealous of the least imagination of his inclining to preferment, that he affected even a morosenes to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deserving it. When the king sent for him once or twice to speak to him, and to give him thanks for his excellent comportment in those councils which his majesty termed doing him service, his answers were more negligent, and less satisfactory, than might be expected; as if he cared only that his actions should be just, not that they should be acceptable: and he took more pains, and more forced his nature to actions unagreeable and unpleasant to it, that he might not be thought to incline to the court, than most men have done to procure an office there: not that he was in truth averse from receiving public employment, for he had a great devotion to the king's person, and had before used some small endeavour to be recommended to him for a foreign negociation, and had once a desire to be sent ambassador into France; but he abhorred an imagination or doubt should sink into the thoughts of any man, that in the discharge of his trust, and duty in parliament, he had any bias to the court, or that the king himself should apprehend that he looked for a reward for being honest. For this reason, when he heard it first whispered, that the king had a purpose to make him a privy counsellor, for which there was in the beginning no other ground but because he was known to be well qualified, he resolved to decline it, and at last suffered himself to be only over-ruled by the advice and persuasion of his friends to submit to it. Afterwards when he found that the king intended to make him secretary of state, he was positive to refuse it, declaring to his friends that he was most unfit for it, and that he must either do that which would be great disquiet to his own nature, or leave that undone which was most necessary to be done by

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one that was honoured with that place; for the moſt juſt and honeſt men did, every day, that which he could not give himſelf leave to do. He was ſo exact and ſtrict an obſerver of juſtice and truth, that he believed thoſe neceſſary condeſcenſions and applications to the weakneſs of other men, and thoſe arts and inſinuations which are neceſſary for diſcoveries, and prevention of ill, would be in him a declenſion from his own rules of life, though he acknowledged them fit, and abſolutely neceſſary to be practiſed in thoſe employments. However he was at laſt prevailed upon to ſubmit to the king's command, and became his ſecretary: but, two things he could never bring himſelf to, whilſt he continued in that office (which was to his death), for which he was contented to be reproached, as for omiſſions in a moſt neceſſary part of his place. The one, employing of ſpies, or giving any countenance or entertainment to them; not ſuch emiſſaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that ſuch an obſervation can comprehend; but thoſe who, by communication of guilt, or diſſimulation of manners, wind themſelves into ſuch truſts and ſecrets, as enable them to make diſcoveries. The other, the liberty of opening letters, upon a ſuſpicion that they might contain matter of dangerous conſequence. For the firſt, he would ſay ſuch inſtruments muſt be void of all ingenuity and common honeſty, before they could be of uſe; and afterwards they could never be fit to be credited: and that no ſingle preſervation could be worth ſo general a wound, and corruption of human ſociety, as the cheriſhing ſuch perſons would carry with it. The laſt he thought ſuch a violation of the law of nature, that no qualification by office could juſtify him in the treſpaſs; and though he was convinced by the neceſſity and iniquity of the time, that thoſe advantages of information were not to be declined, and were neceſſarily to be practiſed, he found means to put it off from himſelf; whilſt he confeſſed, he needed excuſe and pardon for the omiſſion. In all other particulars he filled his place with great ſufficiency, being well verſed in languages, and with the utmoſt integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, ſigned a declaration, wherein they profeſſed they were fully perſuaded that his majeſty had no intention to raiſe war upon his parliament. About the ſame time he ſubſcribed to levy twenty horſe for his majeſty's ſervice. Upon which, and other accounts, he was excepted from the parliament's favour in the inſtructions given by the two houſes to their general the earl of Eſſex.

Whilſt he was with the king at Oxford, his majeſty went one day to ſee the public library, where he was ſhewed among other books a Virgil, nobly printed, and exquiſitely bound. The lord Falkland, to divert the king, would have his majeſty make a trial of his fortune

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by the Sortes Virgilianæ, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against Æneas, iv. 615, &c. which is thus translated by Dryden:

"Oppress'd with numbers in th' unequal field,
His men discourag'd, and himself expell'd;
Let him for succour sue from place to place,
Torn from his subjects and his son's embrace," &c.

King Charles seeming concerned at this accident, the lord Falkland, who observed it, would likewise try his own fortune in the same manner; hoping that he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might make upon him; but the place lord Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, Æn. xi. 152.

"O Pallas! thou hast fail'd thy plighted word,
To fight with caution, not to tempt the sword:
I warn'd thee, but in vain; for well I knew
What perils youthful ardour would pursue;
That boiling blood would carry thee too far,
Young as thou wert in dangers, raw to war.
O cursst essay of arms, dissast'rous doom,
Prelude of bloody fields, and fights to come!"

From the beginning of the civil war his natural chearfulness and vivacity grew clouded, and a kind of sadness and dejection of spirit stole upon him, which he had never been used to; yet being among those who believed that one battle would end all differences, and that there would be so great a victory on one side, that the other would be compelled to submit to any conditions from the victor (which supposition and conclusion generally sunk into the minds of most men, and prevented the looking after many advantages that might have been laid hold of), he resisted those indispositions, "et in luctu bellum inter remedia erat." But after the resolution of the two Houses, not to admit any treaty for peace, those indispositions which had before touched him grew into a perfect habit of unchearfulness; and he, who had been so exactly easy and affable to all men, became on a sudden less communicable, sad, pale, and exceedingly affected with the spleen. In his cloaths and habit, which he had minded before with more neatness, industry, and expence, than is usual to so great a soul, he was now not only incurious, but too

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negligent; and in his reception of ſuitors, and the neceſſary or caſual addreſſes to his place, ſo quick and ſharp, and ſevere, that there wanted not ſome men (ſtrangers to his nature and diſpoſition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly ſolicitous to preſs any thing which he thought might promote it: and ſitting among his friends, often, after a deep ſilence and frequent ſighs, would, with a ſad and ſhrill accent, repeat the word Peace, Peace; and would paſſionately profeſs, that the very agony of the war, and the view of the calamities and deſolations the kingdom did and muſt endure, took his ſleep from him, and would ſhortly break his heart. This made ſome think, or pretend to think, that he was ſo much enamoured of peace, that he would have been glad the king ſhould have bought it at any price, which was a moſt unreaſonable calumny: yet it made ſome impreſſion on him, or at leaſt he uſed it for an excuſe of the daringneſs of his ſpirit; for at the ſiege of Glouceſter, when his friend paſſionately reprehended him for expoſing his perſon unneceſſarily to danger (for he delighted to viſit the trenches and neareſt approaches, and to diſcover what the enemy did), as being ſo much beſide the duty of his place, he would ſay merrily, "That his office could not take away the privilege of his age; and that a ſecretary in war might be preſent at the greateſt ſecret of danger;" but withal alledged ſeriouſly, "That it concerned him to be more active in enterprizes of hazard than other men, that all men might ſee that his impatience for peace proceeded not from puſillanimity, or fear to adventure his own perſon." Whitelock ſays, that in the morning before the battle of Newbury, he called for a clean ſhirt, and being aſked the reaſon of it, anſwered, "That if he were ſlain in battle, they ſhould not find his body in foul linen." Being diſſuaded by his friends to go into the fight, as having no call to it, and being no military officer, he ſaid, "He was weary of the times, and foreſaw much miſery to his own country, and did believe he ſhould be out of it ere night." At the commencement of the battle, he put himſelf into the firſt rank of the lord Byron's regiment, and advanced upon the enemy, who had lined the hedges on both ſides with muſqueteers; from whence he was ſhot with a muſquet in the lower part of the belly, and in the inſtant falling from his horſe, his body was not found till the next morning. Thus fell that incomparable young man, in the 34th year of his age; having ſo much diſpatched the true buſineſs of life, that the eldeſt rarely attain to that immenſe knowledge, and the youngeſt enter not into the world with more innocency.

His contemporaries, particularly lord Clarendon, aſſure us he was a man of prodigious parts, both natural and acquired; of a wit ſo ſharp, and a nature ſo ſincere, that nothing could be more lovely; of great ingenuity and honour, of the moſt exemplary manners and ſingular good-nature, and of the moſt unblemiſhed integrity;

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grity; of that inimitable ſweetneſs and delight in converſation, of ſo flowing and obliging a humanity and goodneſs to mankind, and of that primitive ſimplicity and integrity of life, as was ſcarce ever equalled. His familiarity and friendſhip, for the moſt part, was with men of the moſt eminent and ſublime parts, and of untouched reputation in point of integrity. He was a great cheriſher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a moſt liberal and bountiful patron towards them, even above his fortune. As he was of a moſt incomparable gentleneſs, application, and even ſubmiſſion, to good and worthy, and upright men, ſo he was naturally (which could not but be more evident in his place of ſecretary of ſtate, which ſubjected him to another converſation and admixture than his own election would have done) unpleaſant to bad men; and was ſo ill a diſſembler of his diſlike and diſinclination to ill men, that it was not poſſible for ſuch not to diſcern it. There was once in the Houſe of Commons ſuch a declared acceptation of the good ſervice an eminent member had done to them, and, as they ſaid, to the whole kingdom, that it was moved, he being preſent, "That the ſpeaker might, in the name of the whole Houſe, give him thanks; and then that every member might, as a teſtimony of his particular acknowledgment, ſtir or move his hat towards him:" the which, though not ordered) when very many did, the lord Falkland, who believed the ſervice itſelf not to be of that moment, and that an honourable and generous perſon could not have ſtooped to it for any recompence, inſtead of moving his hat, ſtretched both his arms out, and claſped his hands together upon the crown of his hat, and held it cloſe down to his head, that all men might ſee how odious that flattery was to him, and the very approbation of the perſon, though at that time moſt popular. He was conſtant and pertinacious in whatſoever he reſolved to do, and not to be wearied by any pains that were neceſſary to that end. And therefore having once reſolved not to ſee London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own houſe in the country, and purſued it with that indefatigable induſtry, that it will not be believed in how ſhort a time he was maſter of it, and accurately read all the Greek hiſtorians. He had a courage of the moſt clear and keen temper, and ſo far from fear, that he ſeemed not without ſome appetite of danger; and therefore, upon any engagement of action, he always engaged his perſon in thoſe troops which he thought, by the forwardneſs of the commanders, to be moſt likely to be fartheſt engaged; and in all ſuch encounters he had about him an extraordinary chearfulneſs, without at all affecting the execution that uſually attended them; in which he took no delight, but took pains to prevent it, where it was not by reſiſtance made neceſſary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interpoſing to ſave thoſe who had

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thrown away their arms, and againſt whom, it may be, others were more fierce for their having thrown them away; ſo that a man might think he came into the field chiefly out of curioſity to ſee the face of danger, and charity to prevent the ſhedding of blood; yet in his natural inclination he acknowledged he was addicted to the profeſſion of a ſoldier. Many attempts were made upon him, by the inſtigation of his mother (who was a lady of another perſuaſion in religion, and of a moſt maſculine underſtanding, allayed with the paſſion and infirmities of her own ſex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they proſecuted with the more confidence, becauſe he declined no opportunity or occaſion of conference with thoſe of that religion, whether prieſts or laics; diligently ſtudied the controverſies, and, as was before obſerved, exactly read all, or the choiceſt of the Greek and Latin fathers; and having a memory ſo ſtupendous, that he remembered, on all occaſions, whatſoever he read. He was ſo great an enemy to that paſſion and uncharitableneſs which he ſaw produced by difference of opinion in matters of religion, that in all thoſe diſputations with prieſts and others of the Romiſh church, he affected to manifeſt all poſſible civility to their perſons, and eſtimation of their parts: but this charity towards them was much leſſened, and any correſpondence with them quite declined, when by ſiniſter arts they had corrupted his two younger brothers, being both children, and ſtolen them from his houſe, and tranſported them beyond ſeas, and perverted his ſiſters; upon which occaſion he wrote two large diſcourſes againſt the principal poſitions of that religion, with that ſharpneſs of wit, and full weight of reaſon, that the church, ſays lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not publiſhed to the world. As to his perſon, he was little, and of no great ſtrength; his hair was blackiſh, and ſomewhat flaggy, and his eye black and lively.

CARYLL (JOHN), was probably a native of Suſſex. He was of the Roman Catholic perſuaſion, being ſecretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating maſter; who rewarded him, firſt with knighthood, and then with the honorary titles of earl Caryll and baron Dartford. How long he continued in that ſervice is not known; but he was in England in the reign of queen Anne, and recommended the ſubject of "The Rape of the Lock" to Mr. Pope, who at it's publication addreſſed it to him. He was alſo the intimate friend of Pope's "Unfortunate Lady." He was the author of two plays; 1. "The Engliſh Princeſs, or the Death of Richard the Third," 1667, 4to. 2. "Sir Salomon, or the Cautious Coxcomb," 1671, 4to. And in 1700 he publiſhed "The Pſalms of David, tranſlated from the Vulgat," 12mo. In Tonſon's edition of Ovid's Epiſtles, that of "Briſeis to Achilles" is ſaid to be by Sir John Caryll; and in Nichols's

"Select

"Select Collection of Miscellany Poems," vol. ii. p. 1. the fifth Eclogue of Virgil is translated by the same ingenious poet. He was living in 1717, and at that time must have been a very old man. Three of his letters may be seen in the "Additions to Pope," vol. ii. p. 114.

CASA (JOHN DE), a most polite Italian writer of the sixteenth century, was born at Florence, and became in time archbishop of Benevento. He was employed in many important negociations by the popes, and died at Rome in 1556, regretted by all the learned, whose friend and protector he was. He wrote with the utmost elegance in both Italian and Latin. His "Galateus, seu de morum elegantiâ," is the most esteemed of all his works in prose: it was published at Hanover, 1603, cum notis Nat. Chytræi, 8vo. His poems, especially those of his youth, are very licentious, and (it is said) hindered him from being a cardinal. Jurieu, and others before him, have charged him with being the author of an infamous piece "de laudibus sodomiæ," which, however, he denied, nor is it generally believed; but it is certain that he wrote some very loose and profligate poems. See the testimonies about him, collected by Pope Blount in his "Cepsura Authorum," &c.

CASAS (BARTHOLOMY DE LAS), a Spaniard, and the illustrious bishop of Chiapa, was born at Seville in 1474; and at nineteen attended his father, who went with Christopher Columbus, to the Indies in 1493. Upon his return he became an ecclesiastic, and a curate in the isle of Cuba; but quitted his cure and his country in order to devote himself to the service of the Indians, who were then enslaved to the most ridiculous superstitions, as well as the most barbarous tyranny. The Spanish governors had long since made Christianity detested by their unheard-of cruelties: the Indians trembled at the very name of Christian. This humane and pious missionary resolved to cross the seas, and to lay their cries and their miseries at the feet of Charles V. The affair was discussed in council; and the representations of Casas so sensibly affected the emperor, that he made ordinances, as severe to the persecutors as favourable to the persecuted. But these ordinances were never executed: the Spanish governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to justify these outrages by human and divine laws, and by the examples of the Israelites, who conquered the people of Canaan. This horrible book was printed at Rome, but proscribed in Spain; and Casas, now become bishop of Chiapa, refuted this apology for tyranny and murder. This treatise, entitled "The Destruction of the Indians," and translated into very many languages, is full of details which shock humanity. Soto, the emperor's confessor, was appointed arbiter of the difference between Casas,

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Caſas, a biſhop worthy of the firſt ages of the church, and Sepulveda, a doctor and advocate for principles which would not have been adopted by an heathen; and the reſult of all this was laid before Charles V. who, however, had too many affairs upon his hands to pay a due attention to it, and the governors continued to tyrannize as uſual. Caſas employed above fifty years in America, labouring with inceſſant zeal, that the Indians might be treated with mildneſs, equity, and humanity; but, inſtead of availing any thing, he drew upon himſelf endleſs perſecutions from the Spaniards; and, though he eſcaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refuſing ſeveral biſhoprics in America, he was conſtrained to accept that of Chiapa in 1544. He reſided there till 1551, when the infirm ſtate of his health obliged him to return to his native country; and he died at Madrid in 1566, aged 92.

Beſides his "Deſtruction of the Indians," and other pieces on the ſame ſubjects, there is a very curious Latin work of his, upon this queſtion, "Whether kings or princes can in conſcience, by any right, or by virtue of any title, alienate citizens and ſubjects from their natural allegiance, and ſubject them to a new and foreign juriſdiction?" All his writings ſhew a ſolid judgment, ſound learning, true piety, and an excellent heart.

CASAUBON (Isaac), a learned critic, was born at Geneva, Feb. 18, 1559. The firſt part of his education he received from his father, and at nine years of age could ſpeak and write Latin readily and correctly: but his father's engagements obliging him to be almoſt always abſent from home for three years, he entirely forgot all that he had learned of him. In 1578 he was ſent to proſecute his ſtudies at Geneva, and quickly recovered the time he had loſt. He learned Greek of Francis Portus the Cretan, and was choſen profeſſor in Portus's room in 1582, when he was but twenty-three. In 1583 he publiſhed his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the ſame time, "He ſhould like better one note of his upon the Holy Scriptures, than all the pains he could beſtow upon profane authors." In 1584 he printed his "Lectures upon Theocritus," which he dedicated to Henry Stephens, the celebrated printer, whoſe daughter he married April 28, 1586. In 1587 his "Commentary on Strabo" was publiſhed at Geneva: his edition of the "New Teſtament" alſo appeared this year; and in 1588 were printed his "Notes upon Dionyſius Halicarnaſſenſis." In 1589 he publiſhed his "Notes on Polyænus's Stratagemata, and on Dicæarchus;" and in 1590 his edition of "Ariſtotle in Greek and Latin," was printed. He publiſhed an edition of "Pliny's Letters," with ſhort notes, and the ancient Latin Panegyrics, in 1591; "Theophraſtus's Characters" in 1592; "Apuleius's Apology" in 1594; and his "Commentary

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mentary on Suetonius" in 1595. After continuing fourteen years profeſſor of the Greek tongue at Geneva, he went, in 1596, to be profeſſor of Greek and Latin at Montpellier, with a more conſiderable ſalary than he had at Geneva. What was promiſed him here was not performed; the abatements made in his ſalary, which was alſo not regularly paid, with ſome other uneaſineſſes, almoſt determined him to return ſoon to Geneva. But going to Lyons, in 1598, M. de Vicq, a conſiderable man at Lyons, to whom Caſaubon had been recommended, took him into his houſe, and carried him with him to Paris; where he was preſented to Henry IV. who offered him a profeſſor's place at Paris. Caſaubon remained for ſome time in ſuſpenſe which courſe to take, but at laſt went back to Montpellier. Not long after, he received a letter from the king, dated January 3, 1599, inviting him to Paris, in order to be profeſſor of belles lettres. He ſet out for that city February 26 following. When he arrived at Lyons, in his way thither, M. de Vicq adviſed him to ſtay with him till the king's arrival, which was ſoon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but, from the jealouſy of ſome of the other profeſſors, and his being a Proteſtant, he received much trouble and vexation, and loſt the profeſſorſhip of which he had a promiſe. He was appointed one of the judges on the Proteſtants' ſide, at the conference held at Fontainbleau, between du Perron, biſhop of Evereux, and Philip du Pleſſis Mornay. Having returned to Lyons in May 1600, to haſten the impreſſion of his Athenæus, which was printing there, he unluckily incurred the diſpleaſure of his great friend M. de Vicq (who had all along entertained him and his whole family in his houſe when they were in that city), by refuſing to accompany him into Switzerland. Caſaubon was afraid of loſing, in the mean time, the place of library-keeper to the French king, of which he had a promiſe, and which, from the librarian's illneſs, was likely to become ſoon vacant. Returning to Paris, with his wife and family, the September following, he was well received by the king, and by many perſons of diſtinction, and read private lectures. At the ſame time he publiſhed ſeveral of the ancients, viz. "Hiſtoriæ Auguſtæ ſcriptores cum commentario," Paris, 1603, 1620. Leiden, 1670. "Diatriba ad Dionis Chryſoſtomi orationes," Paris, 1604. "Perſii ſatyræ cum commentariis," Paris, 1605. Theſe notes upon Perſius are the lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Joſeph Scaliger uſed to ſay of them, that the ſauce was better than the fiſh. "De ſatyrica Græcorum poeſia et Romanorum ſatyra," libri duo, Paris, 1605. "Gregorii Nyſſeni epiſtola ad Euſtathium, Ambroſiam, et Baſiliſſam," Græcè and Latinè, cum notis, 1606.

He made ſuch a proficiency in learning Arabic, that he undertook to compile a dictionary of it, and tranſlated ſome books of

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that language into Latin. The uneaſineſs he received at Paris made him deſirous of leaving it; but Henry IV. augmented his penſion with two hundred crowns; and in the end of 1603, Caſaubon came into poſſeſſion of the place of the king's library-keeper, vacant by the death of Goſſelin. He wrote, in 1607, on occaſion of the famous diſpute between pope Paul V. and the republic of Venice, a treatiſe "De libertate eccleſiaſticæ," containing a vindication of the rights of ſovereigns againſt the incroachments of the church of Rome; but thoſe differences being adjuſted while the book was printing, the king cauſed it to be ſuppreſſed. However, Caſaubon having ſent the ſheets as they were printed to ſome of his friends, a few copies were by that means preſerved. By order of the king, who was deſirous of gaining him over to the Catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points; but it had no effect upon Caſaubon, who died a Proteſtant.

This year he publiſhed at Paris his edition of Polybius, under the title "Polybii opera, Græcè et Latinè, ex verſione Iſaaci Caſauboni. Accedit Æneas Tacticus de Toleranda obſidione, Græcè et Latinè." The Latin verſion of theſe two authors was done by Caſaubon, who intended to write a commentary on them, but went no farther than the firſt book of Polybius, being hindered by death. The great Thuanus, and Fronto-Ducæus, the jeſuit, were ſo pleaſed with this Latin verſion, that they ſaid it was not eaſy to determine, whether Caſaubon had tranſlated Polybius, or Polybius Caſaubon. Prefixed to it is a dedication to his majeſty, which paſſes for a maſterpiece of the kind: indeed Caſaubon had a talent for ſuch pieces, as well as for prefaces. In the former he praiſed without low ſervility, and in a manner very remote from flattery; in the latter he laid open the deſign and excellencies of the book he publiſhed without oſtentation, and with an air of modeſty: ſo that he may ſerve as a model for ſuch performances; which ought ſo much the leſs to be neglected, as they firſt offer themſelves to the reader's view, and are deſigned to prejudice him in favour of the book itſelf. Caſaubon expected a conſiderable preſent from the king for this dedication; but his religion, as he informs us himſelf, prevented him from receiving any thing; to which Mr. Bernard adds, that Henry IV. boing no great ſcholar, did not know the value of the preſent. In 1610 he received two very ſenſible blows: one, by the murder of Henry IV. which deprived him of all hopes of keeping his place of librarian; the other, the converſion of his eldeſt ſon to Popery. The loſs of the king, his patron and protector, made him reſolve to come over into England, whither he had often been invited by James I. He arrived in this country October 1610. The king took great pleaſure in converſing with him, admitted him ſeveral times to eat at his own table, and made him a preſent of 150l. to enable him to viſit the univerſities of Oxford and Cambridge. January 3, 1611,

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1611, Casaubon was made a denizen; and the 19th, the king granted him a pension of 300l. as also two prebends, one at Canterbury, and the other at Westminster. His majesty likewise wrote to the queen regent of France, desiring that he might be permitted to stay longer in England than she had at first allowed him. Casaubon did not long enjoy these great advantages; a powerful disorder, occasioned by his having a double bladder, cut him off July 1, 1614, in the 55th year of his age. He was buried in Westminster-abbey, where there is a monument erected to his memory.

CASAUBON (MERIC), son of the preceding, was born at Geneva, August 14, 1599. His first education he received at Sedan. Coming to England with his father, he was in 1614 sent to Christchurch, Oxford, and soon after elected a student, and took both his degrees in arts. In 1621 he published a defence of his father, against the calumnies of certain Roman Catholics. This piece made him known to king James, and procured him a considerable reputation abroad. Three years after he published another vindication of his father. About this time he was collated, by Dr. Lancelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and June 14, 1628, he took the degree of bachelor in divinity. He had now formed the design of continuing his father's "Exercitations against Baronius's Annals," but was diverted by some accidents; and when he resumed it afterwards, under the patronage of archbishop Laud, his great friend, the civil wars broke out, and he was so much involved in the distresses of the times, that, having no fixed habitation, he was forced to sell a good part of his books; and in the end, after about twenty years sufferings, being grown old and infirm, he was forced wholly to lay aside his undertaking. June 19, 1628, he was made prebendary of Canterbury, through the interest of bishop Laud. In 1631 he published at London "Optati libri vii. de schismate Donatistarum," with notes and amendments; and in 1634 a translation into English of "Antoninus's Meditations." The same year bishop Laud, who was become an archbishop, collated him in October to the vicarage of Minster, in the isle of Thanet; and the same month he was inducted into the vicarage of Monkton, in that island. August 1636 he was created doctor of divinity by order of Charles I. In 1638 he published "A Treatise of Use and Custom." This is the whole title; but, as the author himself has done in another of his pieces, there might be added, "in Things natural, civil, and divine." The occasion of this treatise, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of custom, to him before little known.

About 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and imprisoned. In 1649 his intimate

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acquaintance, Mr. Greaves, of Gray's-inn, brought him a meſſage that Oliver Cromwell, then lieutenant-general of the parliament forces, deſired to confer with him about matters of moment; but Caſaubon's wife being lately dead, and not, as he ſaid, buried, he deſired to be excuſed. Greaves coming again, Dr. Caſaubon, uneaſy leſt ſome evil ſhould follow, aſked him the occaſion of the meſſage; Greaves refuſed to tell it, and went away a ſecond time. However, he returned again, and told Caſaubon, that the lieutenant-general purpoſed to promote him, and to employ his pen in writing a hiſtory of the late war, in which he deſires that matters of fact might be impartially repreſented. Caſaubon returned his thanks for the honour intended him, but declared, that he was unfit in ſeveral reſpects for ſuch a taſk; and that how impartial ſoever he might be, his ſubject would force him to make many reflections ungrateful to his lordſhip. Notwithſtanding this anſwer, Cromwell, ſenſible of his worth, ordered three or four hundred pounds to be paid to him by a bookſeller in London, whoſe name was Cromwell, on demand, without requiring from him any acknowledgment of his benefactor; but this offer he rejected, though his circumſtances were then mean. At the ſame time it was propoſed by Mr. Greaves, who belonged to the library at St. James's, that if Caſaubon would gratify Cromwell in the requeſt above-mentioned, all his father's books, which were then in the royal library, having been purchaſed by king James, ſhould be reſtored to him, and a penſion of 300l. a year paid to the family, as long as the youngeſt ſon of Dr. Caſaubon ſhould live; but this was likewiſe refuſed. Not long after an offer was made him by the ambaſſador of Chriſtina queen of Sweden, of the government of one, or the inſpection of all the univerſities of that kingdom, with a conſiderable ſalary for himſelf, and a ſettlement of 300l. a year upon his eldeſt ſon during life; but having reſolved to ſpend the remainder of his life in England, he declined this propoſal.

At the reſtoration of Charles II. he recovered all his ſpiritual preferments, and continued writing books till his death, which happened July 4, 1671, in his 72d year. Wood tells us, that he was ſkilled in various parts of literature, though not very accurately; but his chief talent lay in critical learning, in which he was probably aſſiſted by his father's papers. He was eminent for piety, charity to the poor, a courteous and affable diſpoſition. He aſcribed to Des Cartes' philoſophy the little inclination which people had, in his time, for the ſtudy of polite literature. Among other pieces, he publiſhed "A true and faithful relation of what paſſed for many years between Dr. John Dee and ſome ſpirits, &c. with a long preface to confirm the truth of the relation with regard to ſpirits." London, 1659.

CASIMIR

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CASIMIR (MATTHIAS SARBIEWSKI), a jesuit of Poland, and excellent Latin poet, was born in 1597, and is, says Baillet, an exception to a general rule of Aristotle and other ancients, which teaches us to expect nothing ingenious and delicate from the climates of the North. The odes, epodes, and epigrams of this poet, have not been thought inferior to some productions of the finest wits of ancient Greece and Rome; and Grotius, D. Heinsius, and others, have not scrupled to affirm, that he is not only equal, but sometimes superior, even to Horace himself. Rapin has not gone so high: he allows him to have a great deal of fire and sublimity in his compositions, but declares him wanting in point of purity. Others, who have owned his "vivida vis animi," his great force of genius, have criticised him as too extravagant and strained in his expressions; and all, we think, say, that his epigrams are much inferior to his odes. Menage, though he was not insensible of Casimir's high merit, has yet been a little severe upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the usual privileges of poets, boldly proclaimed the immortality of his productions; and says, that Horace shall not go to heaven alone, but that he also be his companion in immortality. But, says Baillet, ought Menage to have taken occasion from this to say, that even those who make a profession of humility are as full of pride as ever they can hold, and to lay it down as a general character which will suit all poets of the religious order?

Mean while Casimir was not so attached to Horace, but that he had a very great regard for Virgil, and he had actually begun to imitate him also in an epic poem called "The Lescíade," which he had divided into twelve books; but before he had made any great progress in this work, he had the misfortune to die, in the vigour of his age, at Warsaw, April 2, 1640; since which there have been many editions of his poems.

CASLON (WILLIAM), eminent in an art of the greatest consequence to literature, the art of letter-founding, was born in 1692, in that part of the town of Hales-Owen which is situated in Shropshire. Though he justly attained the character of being the Coryphæus in that employment, he was not brought up to the business; and it is observed by Mr. Mores, that this handy-work is so concealed among the artificers of it, that he could not discover that any one had taught it to another; but every person who had used it had learned it of his own genuine inclination. Mr. Caslon served a regular apprenticeship to an engraver of ornaments on gun-barrels, and after the expiration of his term, carried on this trade in Vine-street, near the Minories. He did not, however, solely confine his ingenuity to that instrument, but employed himself likewise in making tools for the book-binders, and for the chasing of silver plate. Whilst he was engaged in this business, the elder Mr. Bowyer

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Bowyer accidentally saw, in a bookseller's shop, the lettering of a book uncommonly neat; and inquiring who the artist was by whom the letters were made, was hence induced to seek an acquaintance with Mr. Caslon. Not long after, Mr. Bowyer took Mr. Caslon to Mr. James's foundery, in Bartholomew Close. Caslon had never before that time seen any part of the business; and being asked by his friend if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied, that he had no doubt but he could. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts, had such a confidence in his abilities, that they lent him 500l. to begin the undertaking, and he applied himself to it with equal assiduity and success.

In 1720 the society for promoting Christian knowledge, in consequence of a representation from Mr. Solomon Negri, a native of Damascus in Syria, who was well skilled in the Oriental tongues, and had been professor of Arabic in places of note, deemed it expedient to print, for the use of the Eastern churches, the New Testament and Psalter in the Arabic language. These were intended for the benefit of the poor Christians in Palestine, Syria, Mesopotamia, Arabia, and Egypt, the constitution of which countries did not permit the exercise of the art of printing. Upon this occasion Mr. Caslon was pitched upon to cut the fount, in his specimens of which he distinguished it by the name of English Arabic. After he had finished this fount, he cut the letters of his own name in Pica Roman, and placed them at the bottom of one of the Arabic specimens. The name being seen by Mr. Palmer (the reputed author of a "History of Printing," which was, in fact, written by Psalmanazar), he advised our artist to cut the whole fount of Pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time; but Mr. Palmer, whose circumstances required credit with those whose business would have been hurt by Mr. Caslon's superior execution, repented of the advice he had given him, and endeavoured to discourage him from any farther progress. Mr. Caslon being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of English which was used in printing Selden's works, and the Coptic types that were made use of for Dr. Wilkins's edition "of the Pentateuch."

Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and Mr. Bowyer was always acknowledged by him to be his master, from whom he had learned his art. In this art he arrived at length to such perfection, that he not only freed us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him, he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the Continent. Indeed it may with great justice and confidence be asserted,

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ſerted, that a more beautiful ſpecimen than his is not to be found in any part of the world, if we accept the ingenious Mr. Fry's.

Mr. Caſlon's firſt foundery was in a ſmall houſe in Helmet-row, Old-ſtreet: he afterwards removed into Ironmonger-row, and about 1735 into Chiſwell-ſtreet, where his foundery became, in proceſs of time, the moſt capital one that exiſts in this or in foreign countries.

Having acquired opulence in the courſe of his employment, he was put into the commiſſion of the peace for the county of Middleſex. Towards the latter end of his life, his eldeſt ſon, William, being in partnerſhip with him, he retired, in a great meaſure, from the active execution of buſineſs. His laſt country reſidence was at Bethnal-green, where he died January 23, 1766, aged 74. He was interred in the church-yard of St. Luke, Middleſex, in which parith all his different founderies were ſituated, and where they are ſtill carried on by his family. Mr. Caſlon was univerſally eſteemed as a firſt-rate artiſt, a tender maſter, and an honeſt, friendly, and benevolent man; and Sir John Hawkins has particularly celebrated his hoſpitality, his ſocial qualities, and his love of muſic.

CASSINI (JOHANNES DOMINICUS), an excellent aſtronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his ſtudies at home, he was ſent to continue them in a college of Jeſuits at Genoa. He had an uncommon turn for Latin poetry, which he exerciſed ſo very early, that poems of his were publiſhed when he was but eleven years old. At length he happened upon books of aſtronomy, which he read, and obſerved upon with great eagerneſs, and felt in himſelf a ſtrong propenſity to proceed farther in that ſcience. He purſued the bent of his inclinations, and in a ſhort time made ſo amazing a progreſs, that, in 1650, the ſenate of Bologne invited him to be their public mathematical profeſſor. He was not more than fifteen years of age when he went to Bologne, where he taught mathematics, and made obſervations upon the heavens, with great aſſiduity and diligence. In 1652 a comet appeared at Bologne, which he obſerved with great accuracy; and diſcovered, that comets were not bodies accidentally generated in the heavenly regions, as had uſually been ſuppoſed, but of the ſame nature, and probably governed by the ſame laws, as the planets. The ſame year he ſolved an aſtronomical problem, which Kepler and Bullialdus had given up as inſolvable; it was, to determine geometrically the apogee and eccentricity of a planet from it's true and mean place. In 1653, when a church of Bologne was repaired and enlarged, he obtained leave of the ſenate to correct and ſettle a meridian line, which had been drawn by an aſtronomer in 1575. Theſe were prodigious things for one who had not yet attained his twentieth year. In 1657 he attended, as an aſſiſtant, a nobleman who was ſent to Rome to compoſe ſome differences which had ariſen between

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between Bologne and Ferrara, from the inundations of the Po; and ſhewed ſo much ſkill and judgment in the management of that affair, that in 1663, Marius Chigi, brother of Pope Alexander VII. appointed him inſpector-general of the fortifications of the caſtle of Urbino; and he had afterwards committed to him the care of all the rivers in the eccleſiaſtical ſtate.

Mean while he did not neglect his aſtronomical ſtudies, but cultivated them with great care. He diſcovered many new things in Mars and Venus, eſpecially the revolution of Mars round his own axis: but his principal point in view was to ſettle an accurate theory of Jupiter's ſatellites, which after much labour and watching he happily effected, and publiſhed it at Rome, among other aſtronomical pieces, in 1666. Picard, the French aſtronomer, getting Caſſini's tables of Jupiter's ſatellites, found them ſo very exact, that he conceived the higheſt opinion of his ſkill; and from that time his fame increaſed ſo faſt in France, that Lewis XIV. deſired to have him a member of the academy. Caſſini however could not leave his ſtation, without leave of his ſuperiors: and therefore Lewis requeſted of Pope Clement IX. and of the ſenate of Bologne, that Caſſini might be permitted to come into France. Leave was granted for ſix years; and he came to Paris in the beginning of 1669, where he was immediately made the king's aſtronomer. When this term was near expiring, the pope and the ſenate of Bologne inſiſted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the miniſter Colbert prevailed on him to ſtay, and he was naturalized in the latter end of 1673, in which ſame year he alſo took a wife.

The royal obſervatory of Paris had been finiſhed ſome time. The occaſion of it's being built was this: in 1638, the famous Minim Merſennus was the author and inſtituter of a ſociety, where ſeveral ingenious and learned men met together to talk upon phyſical and aſtronomical ſubjects; among whom were Gaſſendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this ſociety was kept up by a ſucceſſion of ſuch men for many years. At length Lewis XIV. conſidering, that a number of ſuch men, acting in a body, would ſucceed abundantly better in the promotion of ſcience, that if they acted ſeparately, each in his particular art or province, eſtabliſhed under the direction of Colbert, in 1666, the royal academy of ſciences: and for the advancement of aſtronomy in particular, erected the royal obſervatory at Paris, and furniſhed it with all kinds of inſtruments, that were neceſſary to make obſervations. The foundation of this noble pile was laid in 1667, and the building completed in 1670.

Caſſini was appointed to be the firſt inhabiter of the obſervatory; and he took poſſeſſion of it Sept. 1671, when he ſet himſelf in good earneſt to the buſineſs of his profeſſion. In 1672, he endeavoured to determine the parallax of Mars and the ſun, by comparing ſome ob-

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ſervations which he made at Paris, with ſome which were made at the ſame time in America. In 1677, he demonſtrated the diurnal revolution of Jupiter round his axis, to be performed in 9 hours and 58 minutes, from the motion of a ſpot in one of his larger belts. In 1684, he diſcovered four ſatellites of Saturn, beſides that which Huygens had found out. In 1693, he publiſhed a new edition of his "Tables of Jupiter's ſatellites," corrected by later obſervations. In 1695, he took a journey to Bologne, to examine the meridian line, which he had fixed there in 1655; and he ſhewed, in the preſence of eminent mathematicians, that it had not varied in the leaſt, during that 40 years. In 1700, he continued the meridian line through France, which Picard had begun, to the extremeſt ſouthern part of that country.

After Caſſini had inhabited the royal obſervatory for more than 40 years, and done great honour to himſelf and his royal maſter by many excellent and uſeful diſcoveries, which he publiſhed from time to time, but which it would be too tedious for us to enumerate here, he died Sept. 14, 1712, and was ſucceeded by his only ſon John James Caſſini.

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many reſpects, and called by way of diſtinction "the ſenator," was born in Italy, ſomething later than 463. He had as liberal an education as the growing barbariſm of his times afforded; and ſoon recommended himſelf by his eloquence, his learning, and his wiſdom, to Theodoric king of the Goths in Italy. Theodoric firſt made him governor of Sicily; and when he had ſufficiently proved his abilities and prudence in the adminiſtration of that province, admitted him afterwards, about 490, to his cabinet councils, and appointed him to be his ſecretary. Henceforward he had all the places and honours at his command, which Theodoric had to beſtow; and after running through all the employments of the government, was raiſed to the conſulate, which he adminiſtered alone, in 514. He was continued in the ſame degree of confidence and favour by Athalaric, who ſucceeded Theodoric, about 524; but afterwards, in 537, being diſcarded from all his offices by king Vitiges, he renounced a ſecular life, and retired into a monaſtery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philoſopher, and a chriſtian. He entertained himſelf with forming and improving ſeveral curioſities in the mechanical way, ſuch as ſun-dials, water hour-glaſſes, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by ſeveral books of his own compoſing. About 556 he wrote two books, "De divinis lectionibus; and afterwards a book "De orthographia," in the preface to which he tells us, that he was then in his 93d year. There are extant of his 12 books of letters; ten of which he wrote as ſecretary of ſtate, in

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the name of the kings Theodoric and Athalaric, and two in his own. He compoſed alſo 12 books "De rebus geſtis Gothorum," which are only extant in the abridgment of Jornandes; though it has been ſurmiſed that a manuſcript of Caſſiodorus is ſtill remaining in ſome of the libraries in France. He wrote alſo a commentary upon the pſalms, and ſeveral other pieces theological and critical. Father Simon has ſpoken of him thus: "There is no need," ſays he, "of examining Caſſiodorus's Commentaries on the Pſalms, which is almoſt but an abridgment of St. Auſtin's Commentaries, as he owns in his preface. But beſides theſe Commentaries, we have an excellent treatiſe of this author's, entitled 'De inſtitutione ad divinas lectiones,' which ſhews, that he underſtood the criticiſm of the Scriptures, and that he had marked out what were the beſt things of this nature in the ancient doctors of the church.—In the ſame book Caſſiodorus gives many uſeful rules for the criticiſm of the Scriptures; and he takes particular notice of thoſe fathers, who have made commentaries upon the bible, &c."

Upon the whole, Caſſiodorus was in all views a very extraordinary man; and we think, that thoſe have done him no more than juſtice, who have conſidered him as a ſtar, which ſhone out amidſt the darkneſs of a barbarous age. When he died, we cannot preciſely determine; but there is great reaſon to think, that, whenever it was, he could not be leſs than 100 years old.

CASTALIO (SEBASTIAN), was born at Chatillon, on the Rhone, in 1515. Calvin conceived ſuch an eſteem and friendſhip for him, during the ſtay he made at Straſbourg, in 1540 and 1541, that he lodged him ſome days at his houſe, and procured him a regent's place in the college of Geneva. Caſtalio, after continuing in this office near three years, was forced to quit it in 1544, on account of ſome peculiar opinions which he held concerning Solomon's Song and Chriſt's deſcent into hell. He retired to Baſil, where he was made Greek profeſſor, and died in that place, Dec. 29, 1563. He incurred the high diſpleaſure of Calvin and Theodore Beza, who loaded him with foul language, for differing from them concerning predeſtination, and the puniſhment of heretics.

Writers are agreed as to his poverty: nobody denies that he had a great deal of difficulty to get bread for himſelf and his children, which were not few, for he left behind him four ſons and as many daughters. Some authors ſay he was a miniſter, but there is reaſon to believe they are miſtaken. If he had kept within the bounds of his profeſſion, he would have done more ſervice to the commonwealth of learning, and ſecured himſelf from a thouſand uneaſineſſes: but inſtead of that, he ſet up for a devotee and a caſuiſt, and meddled with the moſt delicate and obſcure queſtions in divinity. He ſhould have left them to thoſe they belonged to by virtue of their office; or, if he muſt needs thruſt himſelf into ſuch ſort of buſineſs, he ſhould

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ſhould have applied to himſelf Eſop's advice, "You ought, ſaid he to Solon, either not to approach kings, or elſe to ſay nothing to them but what they ſhall like." His works are very conſiderable, on account both of their quality and their number. He diſcovered great knowledge of the Latin, Greek, and Hebrew languages. In 1545, he printed at Baſil "Four Books of Dialogues, containing the principal hiſtories of the Bible," in elegant Latin, ſo that youth might thereby make a proficiency in piety, and in the Latin tongue at the ſame time. He publiſhed, in 1546, "A Tranſlation of the Sibylline Verſes into Latin heroic Verſe," and of "the Books of Moſes into Latin Proſe, with Notes." This was followed, in 1547, by his "Latin Verſion of the Pſalms of David, and of all the other Songs found in Scripture." In 1548, he printed a Greek poem "on the Life of John the Baptiſt," and a Paraphraſe of the Prophecy of Jonas, in Latin Verſe." He tranſlated ſome paſſages of Homer, and ſome books of Xenophon and St. Cyril. He alſo turned into Latin ſeveral treatiſes of the famous Ochinus, particularly the "Thirty Dialogues," ſome of which ſeem to favour polygamy. He advanced ſome ſingular notions in his notes on the books of Moſes; as for inſtance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be puniſhed with death but with ſlavery. His reaſon for theſe opinions was, that the political laws of Moſes bind all nations. His "Notes on the Epiſtle to the Romans" were condemned by the church of Baſil, becauſe they oppoſed the doctrine of predeſtination and efficacious grace.

His principal work is "a Latin and French Tranſlation of the Scriptures," which is differently ſpoken of by writers. He began his Latin tranſlation at Geneva in 1542, and finiſhed it at Baſil in 1550. It was printed at Baſil in 1551, and dedicated by the author to Edward VI. king of England. He publiſhed a ſecond edition of it in 1554, and another in 1556. The edition of 1573 is moſt eſteemed. The French verſion was dedicated to Henry II. of France, and printed at Baſil in 1555. The fault which has been moſt generally condemned in his Latin tranſlation, is the affectation of uſing only claſſical terms. He is accuſed, but without juſt ground, of having run into the other extreme in his French tranſlation; that is, of having made uſe of low and vulgar terms.

CASTELL (EDMUND), a divine of the laſt century, who deſerves to be recorded as a remarkable example of literary generoſity, joined to literary induſtry, was born, in 1606, at Hatley in Cambridgeſhire. After going through a courſe of grammatical education, he became a member, 1621, of Emanuel college, Cambridge, where he continued many years. Afterwards, he removed to St. John's college for the convenience of the library there, which was of great ſervice to him in compiling his grand work, his "Lexicon

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Heptaglotton." In due courſe, he took the ſeveral degrees of B. and M. A. and of B. and D. D. and the fame of his learning occaſioned his being choſen F. R. S. His Lexicon Heptaglotton" coſt him the aſſiduous labour of 17 years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his conſtitution. Beſides this, the work was the entire ruin of his fortune; for he ſpent upon it upwards of 12,000l. The truth of the fact is poſitively aſſerted by Mr. Hearne, whoſe authority for it was a letter which he had under Dr. Caſtell's own hand. Hearne pathetically and juſtly complains, that our author ſhould meet with ſo "very poor a reward" for his incredible and indeed Herculean labours. His eccleſiaſtical preferments were, firſt, the ſmall vicarage of Hatfield Peverell, in Eſſex, and afterwards the rectory of Wodeham Walter, in the ſame county; and in 1663 he became rector of Higham Gobion, in Bedfordſhire. The Doctor, in 1666, having waſted his patrimony, and incurred heavy debts, was reduced to extreme diſtreſs; when, probably in conſideration of his learned labours, and diſintereſted generoſity, the royal favour began to ſmile upon him. In that year, he was made king's chaplain, and Arabic profeſſor at Cambridge; and, in 1668, he obtained a prebend of Canterbury. In the next year, he publiſhed his "Lexicon Heptaglotton;" but the publication procured him no compenſation for his large expences, and his indefatigable diligence. The copies of the book lay almoſt entirely unſold upon his hands. In 1673, he told a friend, "he had at leaſt 1000 copies left; and found none that regarded the work or author, of thoſe that once fed him with better promiſes."

Dr. Caſtell's induſtry and liberality were not confined to his Lexicon. He was eminently aſſiſtant to Dr. Walton, in the celebrated edition of the "Polyglott Bible." This is acknowledged by Walton, who, after complimenting our author's erudition and modeſty, mentions the diligence he employed upon the Samaritan, the Syriac, the Arabic, and the Ethiopic verſions; his having given a Latin tranſlation of the Canticles, under the laſt verſion; and his adding to all of them learned notes. Theſe acknowledgments, however, were by no means equal to Caſtell's merit and ſervices; for he tranſlated ſeveral books of the New Teſtament, and the Syriac verſion of Job where it differs from the Arabic. Greater juſtice ought, likewiſe, to have been done to his generoſity.

Dr. Walton mentions the gratuities which he beſtowed on the learned men who aſſiſted him in his undertaking. But he forgot to mention that Caſtell not only ſpent his whole gratuity upon the work, but 1000l. beſides; partly from his own private fortune, and partly from money which he had ſolicited from others. We know of nothing farther publiſhed by Dr. Caſtell, excepting a thin 4to. pamphlet, in 1660, entitled, "Sol Angliæ Oriens Auſpiciis Caroli II. Regum Glorioſiſſimi," and adorned with an admirable head of that monarch,

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monarch. From a letter of our author's, which was written in 1674, it appears, that the many diſcouragements he had met with, had not extinguiſhed his ardour for the promotion of Oriental literature. The ſame letter ſhews, that, in his application to the learned languages, he had forgotten the cultivation of his native tongue; and that even his orthography did not keep pace with the improvements of the time. Dr. Caſtell died at Higham Gobion, in 1685, being about 79 years of age. His Oriental manuſcripts, 38 in number, 19 in Hebrew, 13 in Arabic, and 6 in Ethiopic, to all which the effigies of the Doctor were affixed, and his name inſcribed in them, were bequeathed by him to the public library of the univerſity of Cambridge. To Emanuel college, in the ſame univerſity, Dr. Caſtell bequeathed 111 printed books; to St. John's college a ſilver tankard, weighing 26 ounces, value 7l. on condition his name ſhould be inſcribed on it; and to Dr. Henry Compton, biſhop of London, (to whom he acknowledges the higheſt obligations) 100 copies of the "Heptaglott Lexicon," with all his bibles and other Oriental parts of Holy Scripture, in number 52. The reſt of his books were ſold by auction at Cambridge in June 1680. It is ſuppoſed, that about 500 of his Lexicons were unſold at the time of his death. Theſe were placed by Mrs. Criſp, Dr. Caſtell's niece and executrix, in a room of one of her tenants houſes at Martin, in Surry, where, for many years, they lay at the mercy of the rats, who made ſuch havock among them, that when they came into the poſſeſſion of this lady's executors, ſcarcely one complete volume could be formed out of the remainder, and the whole load of learned rags ſold only for 7l. Dr. Caſtell was buried in the church of Higham Gobion.

CASTELVETRO (Lewis), an Italian critic, famous for his parts, but more ſo for his ſpleen and ill-nature, was born at Modena in 1505. Being deſpiſed for his poverty by the ignorant, and hated for his knowledge by the learned, he left his own country, and went into Germany, where he reſided at the court of the emperor Maximilian II. After ſix years abſence he returned to Modena, and diſtinguiſhed himſelf chiefly by his "Commentary upon Ariſtotle's Poetics;" where, Rapin aſſures us, he always made it a rule to find ſomething to except againſt in the text of Ariſtotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have obſerved under his article; and the quarrel did not end without many ſatirical pieces written on both ſides in verſe and proſe. Caſtelvetro however was aſſiſted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the leaſt of a poet himſelf. This critic at length fell under the cognizance of the inquiſition at Rome, by which he was accuſed of paying too much deference to the new opinions, and not enough to the old. This topic for cavilling, he had probably picked

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picked up in his travels into Germany, where Lutheraniſm was eſtabliſhed; and we ſuppoſe it had infected his converſation and writings. He had a mind to be tried at a diſtance, as he then was, before a council; but the Pope acquainted the cardinal of Mantua his legate, that ſince Caſtelvetro had been accuſed before the inquiſition at Rome, it was neceſſary for him to appear there, under the character of a perſon accuſed. Upon the Pope's aſſuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquiſition, and was examined in October 1560: but finding himſelf embarraſſed by the queſtions put to him, and eſpecially in regard to a book of Melancthon, which he had tranſlated into Italian, he durſt not truſt the Pope any longer, but fled. He went to Baſil in Switzerland, where he purſued the ſtudy of the belles lettres to the time of his death; and this happened Feb. 20, 1571.

We learn from the Menagiana, that Caſtelvetro's houſe being on fire at Lyons, he cried out *al poetica*, "Save my Poetics!" which ſhews, that he conſidered this work as the beſt of his performances. Indeed it ought to be ſo, if what is ſaid be true, that it coſt him half his life in compoſing. His other pieces are inferior to his Poetics; and his poſthumous works want the greateſt part of that perfection, which, if he had lived to correct them, he would probably have given them.

CASTIGLIONE (BALTHAZAR), an eminent Italian nobleman, was deſcended from an illuſtrious and ancient family, and born in his own villa at Caſatico, in the duchy of Mantua, Dec. 6, 1478. As ſoon as he was arrived to a proper age, he had maſters appointed him, under whom he acquired a knowledge of the Greek and Latin tongues: in the latter of which he was inſtructed by Demetrius Chalcondylas of Conſtantinople, who then reſided at Milan. He likewiſe applied himſelf to the ſtudy of painting, ſculpture, and architecture, as appears from the book he wrote in favour of thoſe arts; and he made ſo great a progreſs in them, that Raphael Urbin and Buonaroti, though incomparable artiſts, never thought their works perfect, unleſs they had the approbation of Caſtiglione. This is evident from a letter of the former preſerved in the collection of Bernardino Pino; which, as it is curious and entertaining, we will here inſert.

"To the count Balthazar Caſtiglione.

"My good lord, I have made deſigns in ſeveral different manners upon your lordſhip's invention, and I gave ſatisfaction to all, if all are not my flatterers; but I cannot ſatisfy my own judgment, becauſe I am fearful of not ſatisfying your's. I herewith ſend them to you: let your lordſhip pleaſe to make choice of any of them, if

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any of them deſerve the honour of your choice. His holineſs, in doing me honour, has laid an heavy burden upon my ſhoulders: which is, the charge of building St. Peter's. I hope, however, not to ſink under it: and the rather, becauſe the model which I have made pleaſes his holineſs, and is commended by many of fine taſte. But I raiſe myſelf to a ſtill higher ambition: I would fain find out the fine forms of the antique buildings. I don't know whether I am attempting to ſoar like Icarus: Vitruvius gives me great delight, but not what is ſufficient. Concerning my Galatea, I ſhould account myſelf a great maſter indeed, if it had half the beauties your letter mentions: but I ſee in your expreſſion the love your honour bears me; and give me leave to ſay, that to paint a very beautiful woman, I ought to have before me thoſe that are the moſt ſo: with this condition, that your lordſhip might aſſiſt me in chuſing out the greateſt beauty. But as I am under a double want both of good judgment and fine women, I am forced to go by a certain idea, which I form in my own mind. Whether this has any excellence of art in it, I cannot determine; but 'tis what I labour at. I wait your lordſhip's commands.

"From Rome. Raphael d'Urbino."

When Caſtiglione was 18 years of age, he went into military ſervice under Lewis Sforza duke of Milan; but his father dying ſoon after, and ſome diſaſtrous circumſtances overtaking that ſtate, he was obliged to quit the camp, and return to Mantua. He engaged a ſecond time in the ſervice of the duke, and diſtinguiſhed himſelf greatly by his bravery and conduct: but returning ſoon after, and being deſirous to ſee other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the popedom. His fame was not unknown to this pope; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino his couſin, that if he would ſend him to the court of Rome in his own name, with the character of a public miniſter, he ſhould take it as a ſingular obligation. Caſtiglione was 26 years of age; and Guido Ubaldo ſent him ambaſſador to pope Julius, to accommodate affairs of the higheſt importance. He was ſent upon a ſecond embaſſy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be inveſted with the noble order of the garter for the duke his maſter. On his arrival in England, he was received with all the marks of honour and eſteem; being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had diſpatched his buſineſs here, and was returned home, to gratify the importunities of Alfonſo Arioſto his particular friend, he began his celebrated work, "The Courtier;" which in a ſmall ſpace of time he completed at Rome, in March 1516. From this work we may perceive

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perceive how intimate he was with the Greek and Latin authors, having here gleaned together the flowers of their wit, and treasured up, as it were, in a single cabinet, the richest jewels of antiquity. The book has been universally well received both in Italy and abroad, often reprinted, and translated into several languages. It is full of moral and political instructions; and, if we seek the Italian tongue in it's perfection, it is said, that it can no where be found better than here.

Castiglione was highly esteemed and favoured by the duke Francisco Moria, who constituted him his first minister of state, as well in civil as military affairs; and for his services, particularly at the siege of Mirandola, at which pope Julius was present, made him a free gift of the castle of Nuvolara, in the county of Pesaro, with the most ample privileges to himself, and to his heirs and successors for ever. This was in 1513. Not long after Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembus, and dated March 14, 1514, the other by Jacomus Sadolet, in May following.

Having now reached his thirty-sixth year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a son and two daughters, and then died; having lived no more than four years with him.

A little before this misfortune, the marquis of Mantua sent him to Leo X. as his ambassador; and after the death of Leo, he continued at Rome in that capacity under Hadrian VI. and Clement VII. Clement sent him to the emperor Charles the Fifth's court, in quality of legate; where affairs were to be transacted of the highest importance, not only to the pontifical see, but to all Italy. He went into Spain Oct. 1524; and in his negociations and transactions not only answered the pope's expectations, but also acquired the good-will of the emperor, by whom he was soon received as a favourite counsellor and friend, as well as an ambassador. Among other marks of affection which the emperor shewed Castiglione, this was a singular one; that being then at war with Francis I. of France, he always desired him to be present at the military councils of that war; and when it was supposed that the war would be ended by a single combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Castiglione to be one of the number. He also made him a free denizen of Spain, and soon after nominated him to the bishopric of Avila: and because this happened at the juncture of the sacking of Rome, some took occasion to reflect upon Castiglione, as if he had neglected the affairs of the court of Rome, for the sake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome; but Castiglione defended himself from the imputation in his letter to Clement VII. It is probable that there was no

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no real grounds for it, since Clement himself does not appear to have given the least credit to it. Paul Jovius says, that if Castiglione had lived, the pope intended to have made him a cardinal; and after his death, in two of his holiness's briefs, both of condolence to his mother, there are the strongest expressions of his unblemished fidelity and devotion to the see of Rome. However, the very imputation affected Castiglione so sensibly, that it was supposed in some measure to have contributed to his death. His constitution was already impaired by the continual fatigues, civil as well as military, in which he had always been engaged; and falling at length sick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpse to the principal church there; and the funeral offices were celebrated by the archbishop with such solemnity and pomp as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and sumptuous monument was raised, and a Latin epitaph inscribed, which was written by cardinal Bembus.

Besides his incomparable book "The Courtier," he composed many Latin and Tuscan poems; which, with some of his letters, are placed at the end of the English version of "The Courtier," published at London in 1727. This version was made by A. P. Castiglione, a gentleman of the same family, who lived here in England, under the patronage of Edmund Gibson, bishop of London. The Italian is printed with it, and before the whole is prefixed the life of the author.

CASTILE (ALPHONSUS X. OF), who has commonly been called The Wise, was born in 1203, and is now more famous for having been an astronomer than a king. He succeeded his father, Ferdinand III. in 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The first source of his troubles proceeded from his having no children by Iolante, daughter of the king of Arragon, whom he married in 1246; and whom, therefore, he resolved to divorce, under a pretence of barrenness, and to look for another in the court of Denmark. Accordingly the princess of Denmark arrived in 1254; but the queen proved at last with child, and continued to breed till she had brought him nine children; upon which the affair of the divorce was at an end.

Though this prince had not the art of making himself beloved by his subjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politics, made a noise there; which induced some of the electors, in 1258, to confer the imperial crown on him: but

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as he neglected to support his party by his presence, the empire was given to Rodolphus, in spite of all the opposition of his ambassadors. Mean while his great qualities, and reputation abroad, could not secure him from plots and disturbances at home; and at last his own son Sanchez appeared at the head of a rebellion against him, and involved the kingdom in a civil war, which did not end till the death of Alphonsus. May not this instance, among many others, help to cure the impatience of those who happen to labour under a want of issue, and who, amidst their discontent, are ever and anon ready to cry out, "Give me children, or I die?" If Sanchez had not been born, Alphonsus might have continued, for aught we know, in the quiet possession of his kingdom, and have gone peaceably to his grave.

But let us consider Alphonsus in that part of his character for the sake of which we have given him a place in these memoirs; we mean, as an astronomer and man of letters. He understood astronomy, philosophy, and history, as if he had been only a man of letters; and composed books upon the motions of the heavens, and on the history of Spain, which are highly commended. "What can be more surprising," says Mariana, "than that a prince, educated in a camp, and handling arms from his childhood, should have such a knowledge of the stars, of philosophy, and the transactions of the world, as men of leisure can scarcely acquire in their retirements? There are extant some books of Alphonsus on the motions of the stars, and the history of Spain, written with great skill and incredible care." In his astronomical pursuits he discovered that the tables of Ptolemy were extremely full of errors, and conceived thereupon a resolution to correct them. For this purpose he assembled a number of astronomers at Toledo, where a plan was projected for the forming of new tables. These tables were drawn up chiefly by the skill and pains of Rabbi Isaac Hazan, a learned Jew; and they were called Alphonsine tables, in honour of Alphonsus, who was at vast expences about them. But their dearness did not consist altogther in the great sums of money he laid out upon them, but in their causing him to lose the empire of Germany; for it is doubtless to this that Mariana alludes in the following passage: "Alphonsus," says that historian, "had a sublime genius, but was careless and negligent; had proud ears, a petulant tongue, and was better skilled in literary than civil affairs; and thus, while he was contemplating the heavens, and observing the stars, he lost the earth." He fixed the epoch of those tables to May 30, 1232; which was the day of his accession to the throne.

We must not forget a memorable saying of Alphonsus, which has been recorded for it's boldness and impiety; it is, "that if he had been of God's privy council, when he made the world, he could have advised him better." Mariana, however, says only in general, that Alphonsus was so bold as t blame the works of Providence, and the construction

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conſtruction of our bodies; and he tells us, that this ſtory of him reſted only upon a vulgar tradition. Obſerve the Jeſuit's words, for they are curious: Emanuel, the uncle of Sanchez, in his own name, and in the name of other nobles, deprived Alphonſus of his kingdom by a public ſentence; which that prince merited, for daring ſeverely and boldly to cenſure the work of Divine Providence, and the conſtruction of the human body, as tradition ſays he did. Heaven moſt juſtly puniſhed the folly of his tongue."

Though the ſilence of ſuch an hiſtorian as Mariana, in regard to Ptolemy's ſyſtem, ought to be of ſome weight, yet we cannot think it improbable, that if Alphonſus did paſs ſo bold a cenſure on any part of the univerſe, it was on the celeſtial ſphere; for, beſides that he ſtudied nothing more, it is certain, that at that time aſtronomers explained the motions of the heavens by intricate and confuſed hypotheſes, which did no honour to God, nor anſwered in any wiſe the idea of an able workman: ſo that if, from conſidering the multitude of ſpheres of which Ptolemy's ſyſtem is compoſed, and thoſe many eccentric circles and epicycles with which it is embarraſſed, we ſuppoſe Alphonſus to have ſaid, "That if God had aſked his advice when he made the world, he would have given him better council," the boldneſs and impiety of the cenſure will be greatly diminiſhed.

Alphonſus died in 1284. Mariana tells us, that he was the firſt king of Caſtile who permitted all the public acts to be drawn up in the vulgar tongue, and who cauſed the Scriptures to be tranſlated into it. A code or body of laws, begun in his father's reign, was finiſhed by his care. No regard was paid to his will in the diſpoſal of his kingdom. Sanchez kept poſſeſſion of his throne, while his nephews, the ſons of his elder brother Ferdinand, who was deceaſed, could ſcarce enjoy their liberty. Iolante, their grandmother, was fled with them to the court of the king of Arragon, leſt Sanchez ſhould form any deſign againſt their lives. It were to be wiſhed, for the honour of learning, that a prince who was ſo adorned with it had governed his people more fortunately, and more wiſely.

CASTRUCCIO (CASTRACANI), a famous Italian general, was born, nobody knows how, at Lucca in Florence, in 1284; for he was taken up one morning by ſurprize in a vineyard, where he had been laid, and covered with leaves. He was found by Dianora, a widow lady, and ſiſter of Antonio, a canon of St. Michael, in Lucca, who was deſcended from the illuſtrious family of the Caſtracani. Antonio being a prieſt, and Dianora having no children, they determined to bring him up, chriſtened him Caſtruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio deſigned him for a prieſt, and accordingly trained him to letters; but Caſtruccio was ſcarcely fourteen years old, when he began to neglect his books, and to devote himſelf to

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military ſports, to wreſtling, running, and other violent exerciſes, which very well ſuited his great ſtrength of body. At that time the two great factions, the Guelfs and Ghibilins, ſhared all Italy between them, divided the popes and the emperors, and engaged in their different intereſts not only the members of the ſame town, but even the members of the ſame family. Franciſco, who was a conſiderable man on the ſide of the Ghibilins, obſerving one day in the market-place the uncommon ſpirit and qualities of Caſtruccio, prevailed with Antonio to let him turn ſoldier. This was entirely to the inclination and taſte of Caſtruccio, who preſently became accompliſhed in every thing which could adorn his profeſſion. He was eighteen years old when the faction of the Guelfs drove the Ghibilins out of Paria, and was then made a lieutenant of a company of foot by Franciſco Guinigi, of whom the prince of Milan had ſolicited ſuccours. The firſt campaign this new lieutenant made, he gave ſuch proofs of his courage and conduct, as ſpread his fame all over Lombardy; and Guinigi conceived ſuch an opinion of, and had ſo much confidence in him, that, dying ſoon after, he committed the care of his ſon, and the management of his eſtate to him. So great a truſt and adminiſtration made Caſtruccio more conſiderable than before, but they created him many enemies, and loſt him ſome friends; for knowing him to be of an high and enterpriſing ſpirit, many began to fancy his views were to empire, and to oppreſs the liberty of his country. He went on ſtill to diſtinguiſh himſelf by military exploits, and at laſt raiſed ſo much jealouſy and envy in his chief commander, that he was impriſoned by ſtratagem, with a view of being put to death. But the people of Lucca ſoon releaſed him from the inconveniences of a priſon, and in a ſhort time after ſolemnly choſe him their ſovereign prince. There was not then, either in Lombardy or Tuſcany, any of the Ghibilins but looked upon Caſtruccio as the true head of their faction. Thoſe who were baniſhed their country upon that account fled to him for protection, and promiſed him unanimouſly, that, if he could reſtore them to their eſtates, they would ſerve him ſo effectually, that the ſovereignty of their country ſhould be his reward. Flattered by theſe promiſes, and encouraged by the ſtrength of his forces, he entertained a deſign of making himſelf maſter of Tuſcany, and, to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army conſtantly on foot, and employed it as beſt ſuited with his own deſigns. For the ſervices he did the pope, he was made ſenator of Rome with more than ordinary ceremony. The day of his promotion he came forth in a habit ſuitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind; the former was in theſe words, "He is as it pleaſes God;" the latter, "And ſhall be what God will have him."

While Caſtruccio was at Rome, news was brought him which obliged

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obliged him to return in all haſte to Lucca. The Florentines were making war upon him, and had already done him ſome damage; and conſpiracies were forming againſt him, as an uſurper, at Piſa, and in ſeveral places; but Caſtruccio fought his way through them all, and the ſupreme authority of Tuſcany was juſt falling into his hands, when fortune, jealous, as it were, of his glory, put a period to his progreſs and his life. An army of thirty thouſand foot, and ten thouſand horſe appeared againſt him in May 1328: he deſtroyed twenty-two thouſand of them, with the loſs of not quite one thouſand ſix hundred of his own men. He was returning from the field of battle, but happened to halt a little, for the ſake of thanking and careſſing his ſoldiers as they paſſed. Fired with an action as fatiguing as glorious, and covered with ſweat, a north wind blew upon him, and affected him ſo, that he fell immediately into a fit of an ague. At firſt he neglected it, believing himſelf ſufficiently hardened againſt ſuch attacks; but the fit increaſing, and with it the fever, his phyſicians gave him over, and he died in a few days. He was in his forty-fourth year; and from the time he came to appear firſt in the world, he always, as well in his good as bad fortune, expreſſed the ſame ſteadineſs and equality of ſpirit. As he left ſeveral monuments of his good fortune behind him, ſo he was not aſhamed to leave ſome memorials of his adverſity. Thus, when he was delivered from the impriſonment above mentioned, he cauſed the irons with which he was loaded to be hung in the moſt public room in his palace, where they were to be ſeen many years after.

Machiavel, who has written the life of Caſtruccio, and from whom we have extracted this account of him, ſays, that he was not only an extraordinary man in his own age, but would have been ſo in any other. He was tall and well made, of a noble aſpect, and ſo winning an addreſs, that all men went away from him ſatisfied. His hair was inclining to red, and he wore it above his ears. Wherever he went, ſnow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great; was grateful to his friends, terrible to his enemies, juſt with his ſubjects, crafty with ſtrangers; and, where fraud would do the buſineſs, he never had recourſe to force. No man was more forward to encounter dangers, no man more careful to eſcape them. He had a ſtrange preſence of mind, and often made repartees with great ſmartneſs. Some of them are recorded, which diſcover a ſingular turn of humour; and for a ſpecimen we will mention three or four of them.

Paſſing one day through a ſtreet where there was a houſe of bad fame, he ſurpriſed a young man who was juſt coming out, and who, upon ſeeing him, was all over bluſhes and confuſion: "Friend," ſays Caſtruccio, "you ſhould not be aſhamed when you come out, but when you go in."

One aſking a favour of him, with a thouſand impertinent and ſuperfluous

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perfluous words; "Hark you, friend," says he, "when you would have any thing with me for the future, send another man to ask it."

Another great talker having tired him with a tedious discourse, excused himself at last, by saying, that he was afraid he had been troublesome: "No, indeed," replied he, "for I did not mind one word you said."

He was forced to put a citizen of Lucca to death, who had formerly been a great instrument of his advancement, and being reproached by somebody for dealing so severely with an old friend, "No," says he, "you are mistaken, it was with a new foe."

One of his courtiers having an ambition to regale him, made a ball, and invited him to it. Castruccio came, entertained himself among the ladies, danced, and did other things, which did not seem to comport with the dignity of his rank. One of his friends intimating that such freedoms might diminish from the reverence that should be paid him; "I thank you, Sir, says he, "for your caution; but he who is reckoned wise all the day, will never be reckoned a fool at night."

CATHARINE, a female saint of the church of Rome, was born at Sienne in Tuscany, in 1347; and, when she was turned seven years old, become a nun of the third order of St. Dominic. She was of such an heavenly make, and made so prodigious an advancement in piety and devotion, that she is reported to have seen a multitude of visions, and to have wrought as many miracles, when she was not near grown up a woman. The monks have said still higher things of her; as, that she conversed face to face with Christ; nay, that she was actually married to him in form. It is no wonder, therefore, that so heaven-born a maid should be able to bring about such puny events as the reconciliation of Gregory XI. to the Florentines at Avignon, in 1376, even though he had gone so far as to excommunicate them; or that she should gain so much upon this pope, in 1377, as to make him pass immediately to Rome, and re-establish the pontifical seat there, seventy years after pope Clement V. had removed it to France. But the miracles this lady wrought, and the visions she saw, would not have entitled her to a place in these memoirs, if she had not been the author of some literary productions. "Dialogues upon the Providence of God," written by her in Latin, were printed at Ingolstadt, in 1583; as was the same year, at the same place, "An Oration upon the Annunciation of the Blessed Virgin:" but this was written in Italian, as were also "Three hundred and sixty-four Letters to Popes, Cardinals, Kings, and Princes," published at Venice in 1506. Besides these, there came out at Cologne, in 1553, a book of her "Revelations;" for we find in the bull of her canonization, as well as in the Roman breviary, that she had the gift of prophecy, and an abundance of revelations vouchsafed

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vouchſafed unto her, as a teſtimony to the church of her tranſcendent piety and goodneſs. She died April 30, 1380, aged only 33, and was canonized by pope Pius II. in 1461.

There is alſo another CATHARINE, who was ſainted by pope Clement VII. and has edified the world by a book of her "Revelations;" which, it ſeems, were committed to writing in 1438, but not publiſhed till at Bologne in 1511. She was born at that place in 1413, and at fourteen admitted into a convent at Ferrara, where ſhe made her profeſſion in 1432. The inhabitants of Bologne afterwards beſought her to come and preſide over a nunnery juſt founded among them, and there ſhe died in 1463. Beſides her book of "Revelations," ſhe wrote ſome pieces in Latin and Italian.

CATLEY (ANNE), was born in the year 1745 of poor parents, her father being only a gentleman's coachman, and afterwards the keeper of a public houſe near Norwood. At the age of fifteen, being found to poſſeſs ſome muſical talents, ſhe was bound an apprentice to Mr. Bates, a compoſer of ſome eminence, and reſided in the houſe of his father. Her firſt appearance in public was at Vauxhall in the ſummer of 1762; and on the 8th of October, in the ſame year, ſhe appeared for the firſt time on the ſtage at Covent-garden, in the character of the Paſtoral Nymph in Comus. She was at this period remarkable for little more than the beauty of her perſon, and a diffidence in public which ſhe ſoon got rid of. In the next year ſhe became the object of attention, from an application by her father, on the 16th of May, to the court of King's Bench, for an information againſt her maſter Bates, Sir Francis Delaval, and one Fraine, an attorney, charging them with a conſpiracy; the firſt, for aſſigning her over to Sir Francis Delaval for the purpoſe of proſtitution; and the laſt, for drawing the ſeveral deeds uſed on the occaſion. It appeared by the affidavits that Sir Francis, while the lady lived with Mr. Bates the elder, had inſinuated himſelf into her favour, and ſoon after a negociation was ſet on foot, which ended in the gallant paying Mr. Bates two hundred pounds, and ſecuring to him the benefit of an engagement he had made for her at Marybone Gardens the enſuing ſeaſon. This tranſaction coming to the knowledge of her father, he cauſed the application to be made to the King's Bench; in conſequence of which the information was ordered to go againſt all the defendants, but probably ended in a compromiſe, as no more was heard about it.

That ſeaſon ſhe ſung at Marybone Gardens, and at the end of it went to Ireland, where ſhe ſtaid until the year 1770; when ſhe appeared again at Covent-garden, and continued to perform a ſtated number of nights for many ſucceeding years, much to her own and the manager's advantage. In 1773 ſhe ſung at the oratorios at Covent-garden, by which ſhe added to her fortune more than her fame,

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being, from certain neglects of decorum in her general line of acting, ill suited to the solemnity of such performances, and having to contend with the more chastised deportment of Mrs. Sheridan at the rival theatre. Being always attentive to œconomy, in a course of years she had amassed a considerable fortune; and when her attraction failed, she was enabled to retire to independence. Her last performance was in 1784.

She was, to use the words of a diurnal writer, "the favourite of Thalia, the favourite of the Town, and the favourite of Fortune.

"Her theatric representations will be remembered as long as the fame exists of the poets that pourtrayed them. The discussion of her professional merit should be the subject of a volume; we shall therefore only add, that her voice and manner were, perhaps, never equalled in the same style. The heart of conviviality still vibrates with song and joy at the recollection of "Push about the Jorum." Her person *all but* equalled her accomplishments. A few years back she was the center of attraction; the pursuit of men in every rank and station in society; the *game* that all coveted, and *some* perhaps——.

"Beauty is a captivating syren; and to resist her enchantments man must possess something more, or something less than the usual portion of humanity. The allurements a theatric life holds out to lovely women, admits the same observation, and justifies the application with tenfold force. All that can be said is, Alas, poor human nature!

"She possessed many virtues, and the greatest of all—humanity. Her generous hand often lightened the heavy heart. Feelingly alive by nature to every impression of sensibility, this amiable virtue accompanied her elevation to rank and riches; and joined others that adorn the first stations in society, and which alone make them respectable. She was the good mother, the chaste wife, and accomplished woman.

"Prudery certainly formed no part of her character; but where is the prude that ever owned half her merit! Her openness, goodness, knowledge, and generosity, added to her personal accomplishments, rendered her an acquisition of which the worthiest might be proud. —This morality of players, like that of princes, is exempt from the precision of vulgar rules."

Miss Catley was said to have been married to General Lascelles; but of this we have no certain information. She died at the general's house, near Brentford, the 14th of October, 1789.

CATO (MARCUS PORTIUS), commonly called the Censor, was one of the greatest men among the ancients, and born at Tusculum, in the year of Rome 519; that is, about the year 232 before Christ. He began to bear arms at seventeen years of age; and shewed not only much courage, but also a great contempt of the pleasures,

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pleaſures, and even of the conveniencies of life. He had but one horſe for himſelf and his baggage; and he looked after and dreſſed him himſelf. "What an honour was it to that age, ſays Seneca, to ſee a man, who had triumphed as a general, and enjoyed the dignity of a cenſor, and, what is more than both theſe, to ſee Cato contented with one horſe, and even not requiring a whole one to himſelf? for his baggage hanging down on each ſide took up part of him. Who would not prefer that honeſt gelding, rubbed down by Cato himſelf, to all the ſleek nags, fine genets, and ſmooth ambling horſes in the world?"

He was a man of extraordinary ſobriety, and no bodily exerciſe ſeemed unworthy of him. At his return from his campaigns, he betook himſelf to plough his ground: not that he had not ſlaves enough to do it, but it was his inclination. He dreſſed alſo like his ſlaves, and then ſat down at table with them, eating of the ſame bread, and drinking of the ſame wine. He did not in the mean while neglect to cultivate his mind, eſpecially in regard to ſpeaking well; a talent very neceſſary to him, ſince he pleaded many cauſes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country-ſeat near Cato, was very deſirous to ſee a young man, of whom he had heard ſo many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and tranſplanted into better ground, he perſuaded him to come to Rome. Cato ſoon made himſelf eſteemed in that city; and having ſo powerful and officious a patron as Valerius Flaccus, quickly raiſed himſelf. He was firſt of all elected military tribune; afterwards they made him queſtor; in the year of Rome 558, he was advanced to be conſul, and in 569 choſen cenſor. No man was ever better qualified than he for the office of cenſor, nor did better diſcharge the duties of it. He made uſe of his ſeverity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occaſion to ſay, that he was not leſs ſerviceable to the republic of Rome, by making war againſt immorality, than Scipio by his victories over his enemies. It was well known, that he would exerciſe the cenſorſhip with the utmoſt rigour, which was one reaſon why the patricians oppoſed him when he ſtood for that office; but the ſame reaſon induced the people to prefer him to all his competitors. The inſcription of the ſtatue erected for him was a glorious teſtimony of his behaviour in that office. "The people," ſays Plutarch, "did like his cenſorſhip wondrous well; for, ſetting up a ſtatue for him, in the temple of the goddeſs of health, they put an inſcription under it, not of his warlike feats and triumphs, but ſuch a one as ſignified, that this was Cato the cenſor, who by his good diſcipline and ordinances reclaimed the Roman commonwealth, when it was declining and tumbling into vice."

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Cato lived a very long life, and preserved great strength of body and mind to the last. Being a man of a vigorous constitution, he wanted women in his old age; and, because he could not conceal his keeping a concubine so much as he desired, he married again. "Having lost his wife," says Plutarch," he married his son to the daughter of Paulus Emilius, who was sister to the second Scipio Africanus; so that now being a widower himself, he made use of a young servant maid, who came privately to him. But the house being very little, and a daughter-in-law also in it, the intrigue was quickly discovered: for the young wench one day passing by a little too boldly to Cato's bed-chamber, the youth, his son, though he said nothing, seemed to look a little grim upon her. The old man soon perceived it troublesome, yet said nothing; but without finding the least fault went, as his custom was, with his usual company to the market. Among the rest was one Salonius, a clerk of his, to whom he called aloud, and asked him, whether he had married his daughter; the conclusion of which was, that Cato desired to have that maid, and the match was quickly made up." Cato had a son by this second venture, to whom, from his mother, he gave the surname of Salonius.

This Cato Salonius was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandson of Cato the censor. The severity however of the censor could not secure him from the ill effects of this new wife's pride and turbulent spirit, though she was a woman of mean extraction; and St. Jerome, designing to prove that those who marry a poor wife to be quiet at home do not obtain their end, alledges the example of Cato the censor.

He wrote several works: "A Roman history," and a book "concerning the Art of War," which are not extant. He composed a book upon agriculture, and was very particular in the description of that art. It is extant, and written in good old Latin. He wrote also something concerning rhetoric, and was probably the first of the Romans who wrote upon that subject. He is memorable for having had first an aversion to the Greeks, and to the studies that were most in vogue among them. Plutarch, after having said that Cato was displeased to see the three philosophers, deputed by the Athenians, so well received and approved at Rome, and had advised the senate to send them home immediately; says, "That he did not do this out of any anger to Carneades, but because he wholly despised philosophy, and out of a kind of pride, scoffed at the Greek muses and literature: for indeed he would frequently say, that Socrates was a prating seditious fellow. And to fright his son from any thing that was Greek, he used a much harsher tone than was usual towards one of his age; pronouncing, as it were, with the voice of an oracle, that the Romans would presently be destroyed, when

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when they once came to be infected with Greek." Nevertheleſs, it is certain, that Cato himſelf afterwards ſtudied it.

We ſhould entertain a very wrong notion of Cato, ſhould we imagine, as from what has been ſaid, we might, that auſterity was the only ingredient in his ſpeeches and converſations; for he knew how to intermix them with agreeable ſtrokes of raillery, and had many humorous ſayings. Take one of them with Balzac's paraphraſe and prologue. "The very cenſors," ſays that writer, "tho' ſadneſs ſeemed to be one of the functions of their office, did not altogether lay aſide raillery. They were not always bent upon ſeverity; and the firſt Cato, that troubleſome and intolerable honeſt man, ceaſed ſometimes to be troubleſome and intolerable. He had ſome glimpſes of mirth, and ſome intervals of good humour. He dropped now and then ſome words that were not unpleaſant; and you may, madam, judge of the reſt by this. He had married a very handſome wife; and hiſtory tells us, that ſhe was extremely afraid of thunder, and loved her huſband well. Thoſe two paſſions prompting her to the ſame thing, ſhe always pitched upon her huſband as a ſanctuary againſt thunder, and threw herſelf into his arms at the firſt noiſe ſhe fancied ſhe heard in the ſky. Cato, who was well pleaſed with the ſtorm, and very willing to be careſſed, could not conceal his joy. He revealed that domeſtic ſecret to his friends, and told them one day, ſpeaking of his wife, that ſhe had found out a way to make him love bad weather; and that he never was ſo happy, as when Jupiter was angry." It is worth obſerving, that Cato made this ſpeech during his cenſorſhip, when he degraded the ſenator Manlius, who would probably have been conſul the year after, only for giving a kiſs to his wife in the day-time, in the preſence of his daughter: a piece of ſeverity, for which he has been condemned by both ancients and moderns.

Cato's was in the main a very fine character, yet there appear to have been ſome blemiſhes in it. Plutarch charges him with poſſeſſing an extravagant deſire of gain; and it is certain, that his eagerneſs to improve his eſtate, and increaſe his revenues, made him guilty of uſury in no ſmall degree. A ſaying of his to a nobleman, whom he ſaw coming out of a bawdy-houſe, which Horace has preſerved, ſeems to favour of a looſe morality: "Go there, brave youth, and quench the generous flame;" meaning, that it was better to have recourſe to the ſtews, than to debauch the citizens wives. However, ſome perhaps may excuſe him here, thinking, that of two evils he did right to recommend the leaſt. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honeſt worthy man. He died in the year of Rome 604, at 85 years of age.

CATROU (Francis), a very diſtinguiſhed Jeſuit, was born at Paris in 1659. He was the author of ſome very conſiderable

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works; as, 1. A General History of the Empire of Mogul." 2. An History of the Fanaticism of some Protestant Religions; of Anabaptism, of Davidism, and of Quakerism. 3. A Translation of Virgil, with notes critical and historical. 4. A Roman History, which has been translated into several languages, and is reckoned his capital work. The notes are chiefly father Rouille's, who also continued it; though it was finished by Routh, another Jesuit. Catrou was also concerned in the "Journal de Trevoux." All his writings are in French. He died in 1737.

CATULLUS (CAIUS VALERIUS), a Roman poet, was born at Verona before Christ 86, and descended from a good family; his father was familiarly acquainted with Julius Cæsar, who lodged at his house. The beauty and elegance of his verses easily procured him the attention and friendship of the fine wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inscribed several of his poems. Here he soon discovered the vivacity of his genius, and so distinguished himself by his pleasantry and wit, that he became universally esteemed, and gained even Cicero for his patron. It is believed, that he gave the name of Lesbia to the most famous of his mistresses, in honour to Sappho, who was of the island of Lesbos, and whose verses pleased him wonderfully. The true name of that mistress was supposed to be Clodia, sister to Clodius, the great enemy of Cicero. He is far from imitating our modern poets, who usually complain of the coyness and insensibility of the fair ones; but speaks of his Lesbia as a woman, who asked him, how many kisses would satisfy him? to which he answered, that he desired as many, as there are grains of sand in the deserts of Libya, and stars in the heavens. As fine a genius as this poet was, he was, as many fine geniuses have since been, poor. His merit, it is true, recommended him to the greatest men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorship; but is is plain from some of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about 30 years old; at which time Virgil was sent to pursue his studies at Cremona.

Though the great talent of this poet lay in the epigrammatic way, yet some have pretended, that he equally excelled in all other kinds of poetry. Martial's veneration for him was such, that he has not scrupled to put him on a level with Virgil. And in this he has been followed by Paul Jovius and Barthius among the moderns. What remains in his works, is not sufficient to support this high opinion of him. At the same time it must be considered in his behalf, that Lucretius was the only poet, whose verse had any tolerable elegance or harmony in it, when he wrote: and his poem probably

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probably was not ſeen by our author, or at leaſt but a little before his death, ſince it was not publiſhed till ſome time after Lucretius's deceaſe.

Catullus's writings got him the name of "the learned" amongſt the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compoſitions of his remaining, nor any lights from antiquity, which enable us to explain the reaſon of it. Among others that Catullus inveighed againſt, and laſhed in his Iambics (for he was uncommonly ſatirical), none ſuffered more ſeverely than Julius Cæſar, under the name of Mamurra: which, however, only furniſhed Cæſar with an opportunity of ſhewing his moderation and humanity. For after Catullus, by repeated invectives, had given ſufficient occaſion to Cæſar to reſent ſuch uſage, eſpecially from one whoſe father had been his familiar friend; Cæſar, inſtead of expreſſing any uneaſineſs, generouſly invited the poet to ſupper with him, and there treated him with ſo much affability and good-nature, that Catullus was perfectly aſhamed at what he had done, and reſolved to make him amends for the future. Sextus Quintus, as one obſerves upon this ſtory, "was not of ſo generous and forgiving a temper. Upon his being made pope, the ſtatue of Paſquin was one night dreſſed in a very dirty ſhirt, with an excuſe written under it, that he was forced to wear foul linen, becauſe his laundreſs was made a princeſs. This was a reflection upon the pope's ſiſter, who, before the promotion of her brother, was in thoſe mean circumſtances that Paſquin repreſented her. As this Paſquinade made a great noiſe in Rome, the pope offered a conſiderable ſum of money to any perſon who ſhould diſcover the author of it. The author, relying upon his holineſs's generoſity, as alſo on ſome private overtures which he had received from him, made the diſcovery himſelf; upon which the pope gave him the reward he had promiſed, but at the ſame time, to diſable the ſatiriſt for the future, ordered his tongue to be cut out, and both his hands to be chopped off."

We muſt not leave Catullus, without taking notice, that he has been very much cenſured for the wantonneſs and obſcenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amorous temper, may eaſily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence, that he was an abandoned profligate, is not only abſurd, but what he himſelf has in a manner cautioned us not to do. And we learn from Pliny the younger, that theſe were the ſentiments of the times: for ſpeaking of ſome hendecaſyllables, which he ſent to his friend Paternus, he ſays, "it is no mark of ſound judgment to condemn thoſe who have written on ſuch ſubjects, as perſons given to wantonneſs or laſciviouſneſs themſelves." Bayle, who was under a neceſſity of de-

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ſending himſelf from a charge of a ſimilar nature, expreſſes himſelf thus: "He would be laughed at who ſhould go about to prove, that Boccace was not a man of probity, becauſe he wrote the Decameron: or conclude, that the queen of Navarre, ſiſter to Francis the firſt, was not a princeſs of admirable virtue, whoſe praiſes reſounded every where, becauſe ſhe wrote ſome novels of gallantry. In ſuch books, adds he, wiſe men know how to diſtinguiſh between the perſon of the author and his writings."

CATZ (JAMES), penſionary of Holland, keeper of the great ſeals there, and ſtadtholder of the Fiefs, was born in Zeland, 1577. He was an ingenious poet, as well as a dextrous politician. He diveſted himſelf, however, at length of all employments, for the ſake of cultivating poetry and letters; nor was he drawn afterwards from his retirement, but at the reiterated application of the ſtates, who, in the critical ſeaſon of Cromwell's protectorate, ſent him ambaſſador into England. Upon his return, he retired to one of his country-houſes, where he died in 1660.

CAVE (Dr. WILLIAM), a learned divine, was born in 1637, and educated in St. John's college at Cambridge. He was ſucceſſively miniſter of Haſely in Oxfordſhire, Great Alhallows, and of Iſlington near London. He became chaplain to Charles II. and in 1684 was inſtalled canon of Windſor. He was the author of ſome large and learned works, relating to eccleſiaſtical antiquity. He compoſed a very learned work, entitled "The Hiſtory of the Lives, Acts, Deaths, and Martyrdoms, of thoſe who were contemporary with the Apoſtles, and of the principal Fathers within the three firſt Centuries of the Church," which went in a ſhort time through three or four editions. Here the Engliſh reader had an opportunity of acquainting himſelf with ſome of the principal and moſt important circumſtances which attended the Chriſtian religion while it was making it's way to an eſtabliſhment under Conſtantine the Great. In 1688 he publiſhed a work of a more extenſive nature, called "Hiſtoria Literaria, &c." in which he gives an exact account of all who had written upon Chriſtianity, either for or againſt it, from Chriſt to the fourteenth century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and alſo enumerates the councils that were called in every age of the church. This and the former work gave occaſion to a controverſy which enſued, and was very warmly agitated between Cave and Le Clerc, who was then writing his "Bibliotheque Univerſelle" in Holland.

Le Clerc charged Cave with two unfair proceedings: 1. That, inſtead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Euſebius, who was, as he

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he imagined, plainly enough an Arian, over to the ſide of the orthodox, and made a Trinitarian of him. Theſe were the points debated; and a great deal of good learning, as well as good ſenſe, relating to eccleſiaſtical antiquity, and the authority of the fathers, was produced on both ſides: but which of the two had the better in the diſpute, is not a point to be determined here; unleſs we may juſt be permitted to ſay, but without any intention to diminiſh from the value of Cave's work, that he did not entirely clear himſelf of the charge.

Cave died in 1713, and was buried at Iſlington.

CAVE (EDWARD), was born at Newton in Warwickſhire, Feb. 29, 1691. His father (Joſeph) was the younger ſon of Mr. Edward Cave, of Cave's in the Hole, a lone houſe on the Street-Road in the ſame county, which took it's name from the occupier; but having concurred with his elder brother in cutting off the intail of a ſmall hereditary eſtate, by which act it was loſt from the family, he was reduced to follow in Rugby the trade of a ſhoemaker. He was a man of good reputation in his narrow circle, and remarkable for ſtrength and ruſtic intrepidity. He lived to a great age, and was in his latter years ſupported by his ſon.

It was fortunate for Edward Cave, that having a diſpoſition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The ſchool of Rugby, in which he had, by the rules of it's foundation, a right to be inſtructed, was then in high reputation, under the Rev. Mr. Holyock, to whoſe care moſt of the neighbouring families, even of the higheſt rank, entruſted their ſons. He had judgment to diſcover, and for ſome time generoſity to encourage, the genius of young Cave; and was ſo well pleaſed with his quick progreſs in the ſchool, that he declared his reſolution to breed him for the univerſity, and recommend him as a ſervitor to ſome of his ſcholars of high rank. But proſperity which depends upon the caprice of others is of ſhort duration. Cave's ſuperiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal aſſociations it always happens, whatever unlucky prank was played was imputed to Cave. When any miſchief, great or ſmall, was done, though perhaps others boaſted of the ſtratagem when it was ſucceſsful, yet upon detection or miſcarriage the fault was ſure to fall upon poor Cave.

At laſt, his miſtreſs by ſome inviſible means loſt a favourite cock; Cave was, with little examination, ſtigmatiſed as the thief or murderer; not becauſe he was more apparently criminal than others, but becauſe he was more eaſily reached by vindictive juſtice. From that time Mr. Holyock withdrew his kindneſs viſibly from him, and treated him with harſhneſs, which the crime, in it's utmoſt aggravation,

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gravation, could ſcarcely deſerve, and which ſurely he would have ſorborn, had he conſidered how hardly the habitual influence of birth and fortune is reſiſted, and how frequently men, not wholly without ſenſe of virtue, are betrayed to acts more atrocious than the robbery of a hen-rooſt, by a deſire of pleaſing their ſuperiors.

Thoſe reflections his maſter never made, or made without effect; for, under pretence that Cave obſtructed the diſcipline of the ſchool, by ſelling clandeſtine aſſiſtance, and ſupplying exerciſes to idlers, he was oppreſſed with unreaſonable taſks, that there might be an opportunity of quarrelling with his failure; and when his diligence had ſurmounted them, no regard was paid to the performance. Cave bore this perſecution awhile, and then left the ſchool, and the hope of a literary education, to ſeek ſome other means of gaining a livelihood.

He was firſt placed with a collector of the exciſe. He uſed to recount, with ſome pleaſure, a journey or two which he rode with him as his clerk, and relate the victories that he gained over the exciſemen in grammatical diſputations: but the inſolence of his miſtreſs, who employed him in ſervile drudgery, quickly diſguſted him, and he went up to London in queſt of more ſuitable employment.

He was recommended to a timber merchant at the Bank-ſide, and while he was there on liking, is ſaid to have given hopes of great mercantile abilities: but this place he ſoon left, we know not for what reaſon, and was bound apprentice to Mr. Collins, a printer of ſome reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education, and which was pleaſing to Cave, becauſe it furniſhed ſome employment for his ſcholiaſtic attainments. Here, therefore, he reſolved to ſettle; though his maſter and miſtreſs lived in perpetual diſcord, and their houſe was therefore no comfortable habitation. From the inconveniences of theſe domeſtic tumults he was ſoon relieved, having in only two years attained ſo much ſkill in his art, and gained ſo much the confidence of his maſter, that he was ſent, without any ſuperintendant, to conduct a printing-houſe at Norwich, and publiſh a weekly paper. In this undertaking he met with ſome oppoſition, which produced a public controverſy, and procured young Cave the reputation of a writer.

His maſter died before his apprenticeſhip was expired, and he was not able to bear the perverſeneſs of his miſtreſs; he therefore quitted her houſe upon a ſtipulated allowance, and married a young widow, with whom he lived at Bow. When his apprenticeſhip was over, he worked as a journeyman at the printing-houſe of Mr. Barber, a man much diſtinguiſhed and employed by the Tories, whoſe principles had at that time ſo much prevalence with Cave, that he was for ſome years a writer in "Miſt's Journal;" which, though he afterwards obtained by his wife's intereſt a ſmall place in the Poſt-office, he for ſome time continued: but as intereſt

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is powerful, and converſation, however mean, in time perſuaſive, he by degrees inclined to another party; in which, however, he was always moderate, though ſteady and determined.

When he was admitted into the Poſt-office, he ſtill continued, at his intervals of attendance, to exerciſe his trade, or to employ himſelf with ſome typographical buſineſs. He corrected the "Gradus ad Parnaſſum," and was liberally rewarded by the Company of Stationers. He wrote an "Account of the Criminals," which had for ſome time a conſiderable ſale; and publiſhed many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correſpondence which his place in the Poſt-office facilitated, he procured country newspapers, and ſold their intelligence to a journaliſt in London for a guinea a week.

He was afterwards raiſed to the office of clerk of the franks, in which he acted with great ſpirit and firmneſs, and often ſtopped franks which were given by members of parliament to their friends, becauſe he thought ſuch extenſion of a peculiar right illegal. This raiſed many complaints; and having ſtopped, among others, a frank given to the old ducheſs of Marlborough by Mr. Walter Plummer, he was cited before the Houſe, as for breach of privilege, and accuſed, it is ſuppoſed very unjuſtly, of opening letters to detect them. He was treated with great harſhneſs and ſeverity; but declining their queſtions by pleading his oath of ſecrecy, was at laſt diſmiſſed: and it muſt be recorded to his honour, that when he was ejected from his office, he did not think himſelf diſcharged from his truſt, but continued to refuſe to his neareſt friends any information about the management of the office.

By this conſtancy of diligence, and diverſity of employment, he in time collected a ſum ſufficient for the purchaſe of a ſmall printing-office, and began the "Gentleman's Magazine," a periodical pamphlet, of which the ſcheme is known wherever the Engliſh language is ſpoken. To this undertaking he owed the affluence in which he paſſed the laſt twenty years of his life; and the fortune which he left behind him, which, though large, had yet been larger, had he not raſhly and wantonly impaired it by innumerable projects, of which we know not that ever one ſucceeded.

"The Gentleman's Magazine," which has ſubſiſted ſo many years, and ſtill continues to enjoy the favour of the world, is one of the moſt ſucceſsful and lucrative pamphlets which literary hiſtory has upon record, and therefore deſerves in this narrative particular notice.

Mr. Cave, when he formed the project, was far from expecting the ſucceſs which he found; and others had ſo little proſpect of it's conſequence, that though he had for ſeveral years talked of his plan among printers and bookſellers, none of them thought it worth the

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trial. That they were not reſtrained by their virtue from the execution of another man's deſign, was ſufficiently apparent as ſoon as that deſign began to be gainful, for in a few years a multitude of magazines aroſe and periſhed, only the London Magazine, ſupported by a powerful aſſociation of bookſellers, and circulated with all the art, and all the cunning of trade, exempted itſelf from the general fate of Cave's invaders, and obtained, though not an equal, yet a conſiderable ſale.

Cave now began to aſpire to popularity; and, being a greater lover of poetry than any other art, he ſometimes offered ſubjects for poems, and propoſed prizes for the beſt performers. The firſt prize was 50l. for which, being but newly acquainted with wealth, and thinking the influence of 50l. extremely great, he expected the firſt authors of the kingdom to appear as competitors, and offered the allotment of the prize to the univerſities. But when the time came, no name was ſeen among the writers that had been ever ſeen before; the univerſities, and ſeveral private men, rejected the province of aſſigning the prize. The determination was left to Dr. Cromwell Mortimer and Dr. Birch, and by the latter the award was made. At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, ſoon cured him of his aſtoniſhment, as of many other prejudices and errors. Nor have many men been ſeen raiſed by accident or induſtry to ſudden riches, that retained leſs of the meanneſs of their former ſtate.

He continued to improve his magazine, and had the ſatisfaction of ſeeing it's ſucceſs proportionate to his diligence, till in 1751 his wife died of an aſthma. He ſeemed not at firſt much affected by her death, but in a few days loſt his ſleep and his appetite, which he never recovered; but after having lingered about two years, with many viciſſitudes of amendment and relapſe, fell by drinking acid liquors into a diarrhœa, and afterwards into a kind of lethargic inſenſibility, in which one of the laſt acts of reaſon which he exerted, was fondly to preſs the hand that is now writing this little narrative. He died Jan. 10, 1754, having juſt concluded the 23d annual collection.

Mr. Cave was buried in the church of St. James's, Clerkenwell; but the following inſcription, from the pen of Dr. Hawkſworth, is placed at Rugby.

"Near this place lies the body of Joſeph Cave, late of this pariſh, who departed this life Nov. 18, 1747, aged 79 years. He was placed by Providence in a humble ſtation, but Induſtry abundantly ſupplied the wants of Nature, and Temperance bleſt him with Content and Wealth. As he was an affectionate Father, he was made happy in the decline of life by the deſerved eminence of his eldeſt Son, Edward Cave; who, without intereſt, fortune, or connection, by

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by the native force of his own genius, aſſiſted only by a claſſical education, which he received at the Grammar-ſchool of this Town, planned, executed, and eſtabliſhed a literary work, called The Gentleman's Magazine, whereby he acquired an ample fortune, the whole of which devolved to his family. Here alſo lies the body of William Cave, ſecond ſon of the ſaid Joſeph Cave, who died May 2, 1757, aged ſixty-two years; and who, having ſurvived his elder brother, Edward Cave, inherited from him a competent eſtate; and, in gratitude to his benefactor, ordered this monument, to perpetuate his memory.

He liv'd a Patriarch in his numerous race,
And ſhew'd in charity a Chriſtian's grace:
Whate'er a friend or parent feels, he knew;
His hand was open, and his heart was true;
In what he gain'd and gave, he taught mankind
A grateful always is a generous mind.
Here reſt his clay! His ſoul muſt ever reſt:
Who bleſt when living, dying muſt be bleſt."

Mr. Cave was the inventor of a new ſpecies of publication, which may be conſidered as ſomething of an epocha in the literary hiſtory of this country. The periodical performances before that time were almoſt wholly confined to political tranſactions, and to foreign and domeſtic occurrences. But the monthly magazines have opened a way for every kind of inquiry and information. The intelligence and diſcuſſion contained in them are very extenſive and various; and they have been the means of diffuſing a general habit of reading through the nation, which, in a certain degree, hath enlarged the public underſtanding. Many young authors, who have afterwards riſen to conſiderable eminence in the literary world, have here made their firſt attempts in compoſition. Here, too, are preſerved a number of uſeful and curious hints, obſervations, and facts, which otherwiſe might have never appeared; or, if they had appeared in a more evaneſcent form, would have incurred the danger of being loſt.

Mr. Cave was a man of a large ſtature; not only tall, but bulky; and was, when young, of remarkable ſtrength and activity. He was generally healthful, and capable of much labour, and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abſtinence both from ſtrong liquors and animal food. From animal food he abſtained about four years, and from ſtrong liquors much longer; but the gout continued unconquered, perhaps unabated.

His reſolution and perſeverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repreſs him:

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him: but his conſtancy was calm, and, to thoſe who did not know him, appeared faint and languid; but he always went forward, though he moved ſlowly.

The ſame chilneſs of mind was obſervable in his converſation: he was watching the minuteſt accent of thoſe whom he diſguſted by ſeeming inattention; and his viſitant was ſurpriſed when he came a ſecond time, by preparations to execute the ſcheme which he ſuppoſed never to have been heard.

He was, conſiſtently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander, of his right. In his youth, having ſummoned his fellow journeymen to concert meaſures againſt the oppreſſion of their maſters, he mounted a kind of roſtrum, and harangued them ſo efficaciouſly, that they determined to reſiſt all future invaſions; and when the ſtamp officers demanded to ſtamp the laſt half ſheet of the magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival magazines would probably have ſubmitted.

He was a friend rather eaſy and conſtant, than zealous and active; yet many inſtances might be given, where both his money and his intereſt were employed liberally for others. His enmity was in like manner cool and deliberate: but, though cool, it was not inſidious; and though deliberate, not pertinacious.

His mental faculties were ſlow. He ſaw little at a time, but that little he ſaw with great exactneſs. He was long in finding the right, but ſeldom failed to find it at laſt. His affections were not eaſily gained, and his opinions not quickly diſcovered. His reſerve, as it might hide his faults, concealed his virtues: but ſuch he was, as they who beſt knew him, have moſt lamented.

CAVENDISH (THOMAS), of Frimly in Suffolk, Eſq. was deſcended from a noble family in Devonſhire, and poſſeſſed of a plentiful eſtate; which he, being a man of more wit than prudence, contrived to waſte a good part of. Hence he took it into his head to repair his ſhattered fortunes, if happily he could, at the expence of the Spaniards. With this view he built two ſhips from the ſtocks, one of 120, the other of ſixty tons; and with theſe, and a bark of forty tons, he ſailed from Plymouth July 21, 1586. He firſt made the coaſt of Barbary, then ſteered for Brazil, and entered the Streights of Magellan Jan. 5, 1587, and paſſed them very happily. Then coaſting along Chili and Peru, he took abundance of rich prizes; and continuing his courſe as high as California, there took the St. Anne, which Cavendiſh, in a letter to lord Hunſdon, rightly calls an Acapulco ſhip, though in moſt relations of his voyage ſhe is ſtyled the admiral of the South Seas. Her cargo was of im-

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menſe value; which his ſhips being too ſmall to carry, he was forced to burn; taking out of her, however, as much gold as was worth ſixty thouſand pounds. He then ſteered for the Philippine Iſlands, where he ſafely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the Cape of Good Hope the 1ſt of June; and ſo, without any remarkable incident, returned ſafe to Plymouth Sept. 9; having ſailed completely round the globe, and brought home an immenſe fortune. This, however, he quickly waſted; and in 1591 was compelled to think of another voyage, which was far from being ſo ſucceſsful as the former. He left Plymouth Auguſt 26, 1591, with three ſtout ſhips and two barks. April 8, 1592, he fell in with the Streights of Magellan, and continued in them to May 15; when, on account of the badneſs of the weather, he determined to return; which accordingly he did, to the coaſt of Brazil, and there, it is ſaid, died of grief.

CAVENDISH (Sir WILLIAM), ſecond ſon of Thomas Cavendiſh, of Cavendiſh in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505. He received a liberal education, and had ſettled upon him by his father certain lands in Suffolk. Cardinal Wolſey, who was born in Suffolk, took him into his ſplendid family, which conſiſted of one earl, nine barons, and about a thouſand knights, gentlemen, and inferior officers. He ſerved the cardinal as gentleman uſher, and was admitted into more intimacy with him than any other ſervant, and therefore would not deſert him in his fall; but was one of the few who ſtuck cloſe to him when he had neither office nor ſalary to beſtow. This ſingular fidelity, joined to his abilities, recommended him to his ſovereign, who received him into his own family and ſervice. In 1540 he was appointed one of the auditors of the court of augmentation, and ſoon after obtained a grant of ſeveral lordſhips in the county of Hertford. In 1546 he was made treaſurer of the chamber to his majeſty, had the honour of knighthood conferred on him, and was ſoon after ſworn of the privy council. He continued to enjoy both theſe honours during eleven years, which time his eſtate was much increaſed by grants from Edward VI. in ſeven different counties; nor does it appear that he was in leſs credit or favour with queen Mary, under whoſe reign he died in 1557. He married three wives. His third and laſt, who ſurvived him, was the widow of Robert Barley, Eſq. and juſtly conſidered as one of the moſt famous women of her time. She was the daughter of John Hardwick, of Hardwick in Derbyſhire, by Elizabeth the daughter of Thomas Leeke, of Loaſland in the ſame county, Eſq. and in proceſs of time became coheireſs of his fortune, by the death of her brother without children. When ſhe was ſcarce fourteen ſhe was married to Robert Barley, of Barley, in Derbyſhire, Eſq. a young gentleman

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gentleman of a large eſtate, all which he ſettled abſolutely upon her on her marriage, and by his death without iſſue ſhe came into the poſſeſſion of it in 1532. After remaining a widow about twelve years, ſhe married Cavendiſh, by whom ſhe had Henry Cavendiſh, Eſq. who was poſſeſſed of conſiderable eſtates in Derbyſhire, but ſettled at Tutbury in Staffordſhire; William Cavendiſh, the firſt earl of Devonſhire; and Charles Cavendiſh, ſettled at Welbeck in Nottinghamſhire, father of William baron Ogle and duke of Newcaſtle: and three daughters; Frances, who married Sir Henry Pierpoint, of Holm Pierpoint, in the county of Nottingham, from whom the dukes of Kingſton are deſcended; Elizabeth, who eſpouſed Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of Sir William Cavendiſh, this wife lady conſenting to become a third time a wife, married Sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large eſtate in Glouceſterſhire, which in articles of marriage ſhe took care ſhould be ſettled on her and her own heirs, in default of iſſue; and accordingly, having no child by him, ſhe lived to enjoy his whole eſtate; excluding as well his brothers, who were heirs male, as his own female iſſue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greateſt ſubject of the realm, George Talbot, earl of Shrewſbury, whom ſhe brought to terms of honour and advantage to herſelf and children; for he not only yielded to a conſiderable jointure, but to an union of families, by taking Mary, her youngeſt daughter, to be the wife of Gilbert, his ſecond ſon, and afterwards his heir; and giving the lady Grace, his youngeſt daughter, to Henry, her eldeſt ſon. Nov. 18, 1590, ſhe was a fourth time left, and to death continued a widow. A change of condition that perhaps never before fell to any one woman; to be four times a happy wife, to riſe by every huſband into greater wealth and higher honours, to have an unanimous iſſue by one huſband only, to have all theſe children alive, and honourably diſpoſed of in her life-time; and, after all, to live ſeventeen years a widow, in abſolute power and plenty.

Sir William Cavendiſh wrote the life of his old maſter, cardinal Wolſey, and therein gives him a very high character; affirming that, in his judgment, he never ſaw the kingdom in better obedience and quiet than during the time of his authority, or juſtice better adminiſtered. After this life remained long in manuſcript, it was printed in 1667, and reprinted in 1706, with ſome variation in the title. The original MS. was a few years ago in the hands of the duke of Kingſton.

CAVENDISH (WILLIAM), ſecond ſon of the former, and the firſt of this family raiſed to the dignity of peerage. At the time of his father's deceaſe he was very young, and but a child when his mother

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mother married the earl of Shrewſbury, with whoſe children he was brought up, and by the care of the earl had an excellent education. As he was his mother's favourite, ſhe gave him in her life-time, and left him at her deceaſe, ſo plentifully, that he had a better eſtate than his elder brother. He was choſen member for Newport, in the county of Cornwall, in the parliament held in the 31ſt of Elizabeth; and it is probable that he ſat in ſucceeding parliaments, though we are not able to ſay for what place. He was very early, and very much conſidered in the court of King James; ſo that in the month of May 1605, at the chriſtening of the princeſs Sophia, when his majeſty was pleaſed to advance ſome of the nobility, and to create others, he was honoured with the title of baron Cavendiſh, of Hardwicke, in the county of Derby.

It does not appear that he was deſirous of places, or of court preferments; but, notwithſtanding this, he was far from leading an inactive life, as is evident from his being among the firſt adventurers for ſettling the Bermuda Iſlands, one of which has the honour to bear his name, as a mark of the concern he had in the eſtabliſhment of that flouriſhing plantation. He received, ſome years after this, a very great acceſſion to his fortune by the death of his eldeſt brother, which was followed on the 2d of Auguſt, 1618, with an augmentation of honour; for being at that time in attendance upon the king in a progreſs, he was pleaſed to declare him, in the biſhop's palace at Saliſbury, earl of Devonſhire, though his patent for that honour did not paſs the ſeals till ſome days after. He enjoyed this honour about ſeven years, dying at his ſeat at Hardwicke, on the 3d of March, 1625-6, with the character of being one of the worthieſt noblemen, and trueſt patriots, of his time.

CAVENDISH (WILLIAM), ſon to the former, and the ſecond earl of Devonſhire of this family. He was born in 1589, and very carefully educated in the houſe of his father; who, when he grew up to the age of nineteen, ſent for Mr. Thomas Hobbes, ſo well known to the world by the name of the Philoſopher of Malmſbury, from Oxford, to be the director of his ſon's ſtudies, though there was but a year's difference in their age. Mr. Hobbes, from the time he came into the family, gained ſo much on the affections of his pupil, that he lived with him rather as a friend and companion, than as a tutor, and thereby drew him to have a ſtrong paſſion for hiſtory, politics, antiquities, and other parts of polite learning. In the ſpring of the year 1609, Mr. Cavendiſh received the honour of knighthood at Whitehall, which was with a view to a match intended for him. After this he viſited France and Italy in the company of Mr. Hobbes, and on his return from his travels the marriage before mentioned took effect, and Sir William Cavendiſh was thereupon eſtabliſhed in the poſſeſſion of a very conſiderable fortune.

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The nobleneſs and generoſity of his temper induced Sir William Cavendiſh to make a great figure at court, and to live with much luſtre in the country, even while he was a younger brother; but when, by the deceaſe of Gilbert Lord Cavendiſh, he came to be conſidered as the heir apparent of his father's titles and fortunes, he carried his magnificence to ſuch a height, that he was conſidered by king James as a perſon who did honour to his country; more eſpecially as he was one of the beſt bred and moſt accompliſhed noblemen of his time. When, therefore, count Swartzenburgh came over in the month of April 1622, in quality of ambaſſador from the emperor Ferdinand, lord Cavendiſh was made choice of to conduct him to his public audience; and was appointed in like manner to accompany Signior Valerſſio, ambaſſador extraordinary from the republic of Venice; and Monſ. d'Arſennes and Joachimi, joint ambaſſadors of the ſtates of the United Provinces.

His lordſhip and his lady, in the year 1625, waited on king Charles I. to Canterbury, by his royal appointment, to be preſent at his nuptials with Maria Henrietta, ſecond daughter to king Henry IV. of France, who arrived at Dover the 13th of June, and came the ſame night to Canterbury, where the marriage was conſummated.

When he became earl of Devonſhire by the deceaſe of his father, his deſire of keeping up the dignity of his family, and living in a manner ſuitable to his quality, both in town and country, brought him into ſuch expence, as even his large fortune could not ſupport; and as he was a perſon of the niceſt honour, and one who had the ſtricteſt regard for juſtice, he made uſe of the favour in which he ſtood with his prince, and his credit in parliament, to procure an act for ſale of part of his eſtates for the payment of his debts; which was in thoſe days a rare thing, and not to be obtained without difficulty. In his public character he was truly a patriot; for his loyalty to his prince was without any tincture of ambition, and his zeal for the public good had not the ſmalleſt intermixture of factious popularity. In his private life, he had all the qualities requiſite to make him eſteemed and beloved. His learning operated on his conduct, but was ſeldom ſhewn in his diſcourſe. He was a kind huſband, a tender father, a beneficent maſter, a friend to his neighbours, and a father to the poor. In fine, he deſerved, in every reſpect, the character beſtowed upon him by one who was beſt acquainted with him, that from his behaviour it might be eaſily perceived, that honour and honeſty are but the ſame thing, in different degrees of perſons. But this great man, whoſe virtues added luſtre to his titles, and who was juſtly eſteemed the ornament of the court, and the delight of his country, lived but a very ſhort time to enjoy thoſe honours which became him ſo well; for, on the 20th of June, 1628, he departed this life at Devonſhire-houſe, near Biſhopſgate, where the ſquare of the ſame name is now ſeated, in the 39th year of his age, and was buried on the 11th of July following in the church of

Allhallows

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Allhallows at Derby, where a moſt ſtately monument, with his own ſtatue in white marble upright in the midſt of it, is erected to his memory, but without any inſcription.

This noble earl was only once married, to Chriſtian, daughter of Edward lord Bruce of Kinloſſe, ſiſter to Thomas earl of Elgin, in Scotland, and aunt to Robert earl of Ayleſbury, in England; a woman whoſe great qualities, and greater virtues, have tranſmitted her fame with due praiſes to poſterity.

CAVENDISH (WILLIAM), ſon to the former, and third earl of Devonſhire of this family. He was at the time of his father's deceaſe, as appears from the inquiſition taken in the Court of Wards, ten years, eight months, and ten days old; ſo that he muſt have been born November 10, 1617. At the coronation of king Charles I. in February 1625-6, he was made a knight of the Bath. As a mark of his majeſty's regard for the family, the wardſhip of the young earl of Devonſhire, upon the demiſe of his father, was granted to his mother, the counteſs dowager, who was equally careful in the management of the family eſtate, and in providing for the education of the young lord her ſon. It was with a view to this, that, when he had reached the age of thirteen, his mother ſent for Mr. Hobbes from Paris, that ſhe might put him under his care; and accordingly after having inſtructed him in the learned languages, and the principles of polite literature, at home for about three years, he, in 1643, attended his lordſhip abroad; and having made the tour of Italy and France, and ſpent ſome time in Paris, his lordſhip returned to England in 1637. At that time he was eſteemed one of the handſomeſt young noblemen in his perſon; and with reſpect to the qualities of his mind, one of the beſt accompliſhed in the kingdom; ſo that ſeveral noble families had him in their eye, and would willingly have drawn him into their alliance by marriage. Among the reſt, the counteſs of Leiceſter, for the earl was at that time abroad, was inclined to have matched him with her daughter, the lady Dorothea Sidney, whom Mr. Waller has rendered immortal by the name of Sachariſſa; but however, that deſign did not take effect. When he came of age, his mother delivered up to him all the great houſes in Derbyſhire furniſhed; and ſoon after he married the lady Elizabeth Cecil, ſecond daughter to William earl of Saliſbury. His lordſhip diſcovered early, as he retained to the laſt, the loyal and virtuous principles of his illuſtrious anceſtors. He diſtinguiſhed himſelf in the Houſe of Lords, by a noble and generous oppoſition to the bill for attainting the earl of Strafford, and very ſteadily adhered to the royal cauſe. When the king withdrew into the North, his lordſhip followed him, and was one of the noble peers that, in June 1642, ſubſcribed the famous declaration at York, which was ſo ill reliſhed at Weſtminſter, that by a reſolution of the Houſe of Lords, bearing date the 20th of July following, himſelf and

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eight other peers were deprived of their right to ſit or vote, excluded from all privilege of parliament, and ordered to ſtand committed to the Tower. Theſe and other acts did not hinder him from ſupplying the king with all the money in his power, though his horror of the civil war was ſuch, that he choſe to retire out of the kingdom. This receſs, however, gave him little repoſe; for he was thruſt into the number of the delinquents, his great eſtate ſequeſtered, and when, by the mediation of his friends, an ordinance was depending for his compoſition, an order was made, October 23, 1645, for his return from beyond the ſeas by a day aſſigned, with which, by the perſuaſion, or rather at the command of his mother, he complied. He lived, after his return, for the moſt part, at his ſeat called Latimers, in Buckinghamſhire, where he was with the counteſs dowager, when the army which hurried king Charles from place to place, ſuffered him to reſt for a night or two there, when his majeſty had much private conſultation with them on the ſtate of his affairs, and at the ſame time expreſſed to them both the grateful ſenſe he had of the many faithful ſervices they had done him.

The ſuſpicions and dangers of the ſucceeding times obliged the earl to maintain a privacy, or rather obſcurity, very little ſuited to the nobleneſs and generoſity of his nature; which, however, contributed very much to the reſtoring his private affairs, and to the making up thoſe breaches in his fortune which the ſeverities he had formerly experienced had produced; but when better days came on, and the Houſe of Lords was again permitted to ſit, one of the firſt things they did was, by an order of the 4th of May, 1660, to reverſe the judgment formally given againſt him, as has been before mentioned.

It being thought neceſſary, to preſerve the public peace, that a declaration ſhould be made by the nobility and gentry that adhered to the royal cauſe, of their not being implacable, but deſirous of peace and quietneſs, ready to ſubmit to the authority of the approaching parliament, and willing to bury in oblivion all that was paſt, as well as all the odious diſtinctions of names and parties, his lordſhip was the third of twenty noblemen that ſigned it.

At his majeſty's return, he was received with all the kindneſs and reſpect due to his long and conſtant ſervices, as well as his great ſufferings; and Auguſt 20, 1660, he was conſtituted lord lieutenant of the county of Derby, as a mark of royal confidence and eſteem; for as to court preferments, he never ſought or received them. He lived moſtly in the country, and diſtinguiſhed himſelf there by his hoſpitality and moderation. He was equally eſteemed by his prince, and beloved by his fellow ſubjects; for no man's loyalty was clearer, and yet there was no man more firm to the true principles of liberty than he. The religion of the church of England had not a more ſincere friend; but at the ſame time he was an enemy to all perſecution,

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fecution, of which he readily gave teſtimony, when any occaſion fell in his way. It was his known character, and a character never called in queſtion, that he was a man of as much conſcience and honour, religion and virtue, prudence and goodneſs, as that age afforded; and as he lived univerſally honoured and beloved, ſo he died lamented and regretted, not only by his friends and neighbours, but by all who had the leaſt knowledge of, or acquaintance with him, Nov. 23, 1684, at his ſeat at Roehampton in Surry, from whence his body was removed to Derby, and there interred with his anceſtors.

CAVENDISH (WILLIAM), duke of Newcaſtle, ſon of Sir Charles Cavendiſh, youngeſt ſon of Sir William Cavendiſh, by Catharine daughter of Cuthbert lord Ogle, was born in 1592. He had uncommon abilities, and they were cultivated with much care. He appeared at the court of James I. with the advantages of a graceful perſon, and great elegance of manners; and was quickly diſtinguiſhed by the king's favour. In 1610 he was made a knight of the Bath, at the creation of Henry prince of Wales; and, in 1620, created baron Ogle, and viſcount Mansfield. In the third year of Charles I. he was created baron Cavendiſh of Boleſover, and earl of Newcaſtle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not ſupplant him.

In 1638, the king choſe him to be governor to the prince of Wales, afterwards Charles II. In 1639, when the king ſet out to command the army which the troubles of the North had forced him to aſſemble, he was entertained by the earl of Welbeck: who alſo not only contributed 10,000l. towards defraying the expence of the expedition, but raiſed a troop of horſe conſiſting of about 200 knights and gentlemen, who ſerved at their own charge, and were commanded by himſelf. He was conſtantly zealous and active in the king's ſervice, till after the battle of Marſton Moor, July 2, 1644; when, ſeeing the king's affairs totally deſperate, he made the beſt of his way to Scarborough, and there, with a few of his principal officers, took ſhipping for Hamburgh, where he arrived July 8. After ſtaying about ſix months at Hamburgh, he went by ſea to Amſterdam, thence to Paris, and from Paris to Antwerp, where he reſided many years in extreme penury, with this aggravation, that his enemies were not only poſſeſſing, but ruining his eſtate. Yet it is ſaid that his ſpirit was unbroken, and that his foreſight preſerved him from deſpair. He had predicted the civil war before it began, and he predicted the reſtoration as an infallible event, even when Cromwell was in the height of his ſucceſs, in a book which he then wrote, and addreſſed to Charles II. called "A Treatiſe on Government and the Intereſt of Great Britain with reſpect to the other Powers of Europe."

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He returned with the king at the reſtoration. He was ſoon after conſtituted chief juſtice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcaſtle. From this time his life was retired, and he indulged his natural diſpoſition in literary purſuits. Some part of his time he employed in repairing his eſtate, ſome part in breaking and managing horſes, and the reſt in ſtudy and compoſition. He wrote the celebrated "Treatiſe on Horſemanſhip," of which a moſt excellent edition was a few years ago printed in this kingdom. Many poems, except thoſe preſerved among the poetry of his ducheſs, are loſt: and four comedies "The Country Captain," "Variety," "The humorous Lovers," and "The triumphant Widow, or Medley of Humours." "The humorous Lovers" was acted with great applauſe, in 1677, and Shadwell tranſcribed great part of "The triumphant Widow" into his "Bury Fair." As the duke was a ſcholar and a genius, he was the patron of learning and wit. Ben Jonſon was one of his firſt favourites; a poet, ſir William Davenant, was his lieutenant-general; parſon Hudſon, an able divine, was his ſcout-maſter; and Chillingworth his engineer. He died on Chriſtmas-day, 1676, in his 84th year. He was twice married, but had iſſue only by his firſt wife Elizabeth, daughter and ſole heireſs of William Baſſet, of Blore in Staffordſhire, eſq. widow of the hon. Henry Howard, younger ſon to Thomas earl of Suffolk; by whom he had three ſons, and as many daughters.

CAVENDISH (MARGARET), ducheſs of Newcaſtle, and ſecond wife of the nobleman who is the ſubject of the preceding article, was born at St. John's, near Colcheſter, in Eſſex, about the latter end of the reign of king James the firſt. Her father, of whom ſhe was the youngeſt daughter, was ſir Charles Lucas, a gentleman of a very ancient and honourable family, and who was himſelf a man of great ſpirit and fortune. Dying young, he left the care of his children to his widow, a lady of exquiſite beauty and admirable accompliſhments, who took upon herſelf the education of her daughters, and inſtructed them in needle-work, dancing, muſic, the French tongue, and other things that were proper for women of faſhion. As, however, Miſs Margaret Lucas had, from her infancy, a natural inclination for literature, and ſhe ſpent much of her time in ſtudy and writing, her biographers lamented that ſhe had not the advantage of an acquaintance with the learned languages, which might have extended her knowledge, refined her genius, and have been of infinite ſervice to her in the numerous compoſitions and productions of her pen.

In 1643, ſhe obtained permiſſion from her mother to go to Oxford, where the court then reſided, and where ſhe could not fail of meeting with a favourable reception, on account of the diſtinguiſhed loyalty of her family, as well as of her own accompliſhments. Accordingly,

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cordingly, she was appointed one of the maids of honour to Henrietta Maria, the royal consort of king Charles the first; and, in that capacity, accompanied her majesty to France, when the queen was obliged, by the civil war, to quit England, and retire to her native country. At Paris Miss Lucas first saw the marquis of Newcastle, then a widower, who admiring her person, disposition, and ingenuity, was married to her at that place, in the year 1645. The marquis had heard of the lady's character before he met with her in France; for having been a friend and patron of her gallant brother, lord Lucas, he took occasion one day to ask his lordship in what respect he could promote his interest. To this his lordship replied, that he was not solicitous about his own affairs, as being prepared to suffer either exile or death in the royal cause; but that he was chiefly concerned for his sister, on whom he could bestow no fortune, and whose beauty exposed her to danger. At the same time, he represented her other amiable qualities in so striking a light, as raised the marquis's curiosity to see her. After their marriage, the marquis and marchioness of Newcastle went from Paris to Rotterdam, where they resided six months. From Rotterdam they removed to Antwerp, which they fixed upon as the place of their residence during the time of their exile. In this city they enjoyed as quiet and pleasant a retirement as their ruined fortunes would permit. Though the marquis had much respect paid him by all men, as well foreigners as those of his own country, he principally confined himself to the society of his lady, who, both by her writings and conversation, proved a most agreeable companion to him during his melancholy recess. The exigency of their affairs obliged the marchioness once to come over to England. Her view was to obtain some of the marquis's rents, in order to supply their pressing necessities, and pay the debts they had contracted. Accordingly, she went with lord Lucas, her brother, to Goldsmith's-hall; but could not procure a grant from the rulers of those times, to receive one penny out of her noble husband's vast inheritance: and had it not been for the seasonable generosity of sir Charles Cavendish, she and her lord must have been exposed to extreme poverty. At length, however, having obtained a considerable sum from her own and the marquis's relations, she returned to Antwerp. Here she continued with him till the restoration, and employed herself in writing several of her works.

When upon king Charles the second's recovering the throne of his ancestors, the marquis of Newcastle came back to his native country, he left his lady some little time abroad, to dispatch his affairs there; which having managed in a satisfactory manner, she followed her consort to England. The remaining part of the duchess's life was principally employed in composing and writing letters, plays, poems, philosophical discourses, and orations. It is said, that she was of a very generous turn of mind, and kept a number

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ber of young ladies about her perſon, who occaſionally wrote what ſhe dictated. Some of them ſlept in a room contiguous to that in which her grace lay, that they might be ready, at the call of her bell, to riſe at any hour of the night, to take down her conceptions, leſt they ſhould eſcape her memory. The taſk of theſe young ladies was not very pleaſant; and there can be no doubt but that they frequently wiſhed that their lady's poetical and philoſophical imagination had been leſs fruitful; eſpecially, as ſhe was not deſtitute of ſome degree of previſhneſs.

If the ducheſs's merit as an author were to be eſtimated from the quantity of her works, ſhe would have the precedence of all female writers, ancient or modern. She produced no leſs than thirteen folios, ten of which are in print. Of all the riders of Pegaſus, obſerves Mr. Walpole, there have not been a more fantaſtic couple than his grace and his faithful ducheſs, who was never off her pillion. The life of the duke her huſband, is the moſt eſtimable of her productions: but it abounds in trifling circumſtances. The touches on her own character are curious: ſhe ſays, "That it pleaſed God to command his ſervant Nature to indue her with a poetical and philoſophical genius even from her birth, for ſhe did write ſome books even in that kind before ſhe was twelve years of age." But though ſhe had written philoſophy, it ſeems ſhe had read none; for at nearly forty years of age, ſhe informs us that ſhe applied to the peruſal of philoſophical authors—"in order to learn the terms of art." But what gives one, continues Mr. Walpole, the beſt idea of her unbounded paſſion for ſcribbling, was her ſeldom reviſing the copies of her works, "leſt it ſhould diſturb her following conceptions."

But though the ducheſs's literary character and works are now treated with ſuch general diſregard, this was by no means the caſe during her own life. The compliments that were paid her were abſurd and extravagant in the higheſt degree. Nor were theſe compliments beſtowed upon her by perſons whoſe applauſes might be deemed of little eſtimation, but by learned bodies, and by men of great eminence in literature.

Such a profuſion of incenſe reflects diſcredit on the age in which it was offered, and ſtrongly impeaches the judgment, we would not willingly add the integrity, of the flatterers. They were probably dazzled, and almoſt blinded, by the high rank and ſolemn pomp of the duke and ducheſs of Newcaſtle. Abſurd, however, as were her grace's pretenſions to philoſophical knowledge, and extravagant as are her other compoſitions, it cannot, we apprehend, be denied, that ſhe had conſiderable powers of imagination and invention. Mr. Jacob ſays, that ſhe had a great deal of wit, and a more than ordinary propenſity to dramatic poetry; and Langbaine obſerves, that, if it be conſidered, that both the language and plots of her plays are her own, ſhe ought in juſtice to be preferred to thoſe of her ſex, who have

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have built their fame on other people's foundations. If her fancy had been enriched by information, reſtrained by judgment, and regulated by correctneſs of taſte, ſhe might probably have riſen to conſiderable excellence. A very able and elegant writer hath, within theſe few years, paid a much higher compliment to her genius and poetical merit, than hath been cuſtomary with modern authors. In a viſion of female poets riding Pegaſus, he hath thus expreſſed himſelf concerning the ducheſs: "Upon this a lady advanced; who, though ſhe had ſomething rather extravagant in her air and deportment, yet had a noble preſence, that commanded at once awe and admiration. She was dreſſed in an old-faſhioned habit, very fantaſtic, and trimmed with bugles and points; ſuch as were worn in the time of king Charles the firſt. This lady, I was informed, was the ducheſs of Newcaſtle. When ſhe came to mount, ſhe ſprang into the ſaddle with ſurpriſing agility; and giving an entire looſe to the reins, Pegaſus directly ſet up a gallop, and ran away with her quite out of ſight. However, it was acknowledged, that ſhe kept a firm ſeat, even when the horſe went at his deepeſt rate; and that ſhe wanted nothing but to ride with a curb bridle. When ſhe came to diſmount, Shakeſpeare and Milton very kindly offered their hand to help her down, which ſhe accepted. Then Euterpe came up to her with a ſmile, and begged her to repeat her beautiful lines againſt melancholy, which (ſhe ſaid) were ſo extremely picturesque. The ducheſs, with a moſt pleaſing air, immediately began; and all the while that the lines were repeating, Milton ſeemed very attentive; and it was whiſpered by ſome, that he was obliged for many of the thoughts in his L'Allegro and Il Penſeroſa to this lady's dialogue between mirth and melancholy.

The ducheſs of Newcaſtle departed this life at London, in the cloſe of the year 1673, and was buried in Weſtminſter-Abbey, on the 7th of January, 1673-4. The ſuperb monument erected there to the memory of her and the duke, and the inſcription upon it, are well known to the greater part of our readers. Her perſon is reported to have been very graceful. With regard to her character, her temper was naturally reſerved; ſo that ſhe ſeldom ſaid much in company, and eſpecially among ſtrangers.

In her ſtudies, contemplations, and writings, ſhe was moſt indefatigable. She was truly pious, charitable, and generous; very kind to her ſervants; an excellent œconomiſt; and a complete pattern of conjugal affection and duty. It hath been thought ſurprizing, that ſhe, who devoted her time ſo greatly to writing, could acquit herſelf with ſo much propriety in the ſeveral duties and relations of life.

CAVENDISH (CHARLES), ſon of the ſecond, and brother to the third earl of Devonſhire, was born at London, May 20, 1620. At 18 he was ſent to travel with a governor. He went firſt to Paris. The

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The French army was then before Luxembourg. Curiosity drew him to the camp without the knowledge of his governor, who followed him in great pain, and brought him back to his studies at Paris. The following year he spent in Italy, making Naples, Rome, and Venice, the chief places of his residence. In the spring of 1640 he embarked for Constantinople, leaving his governor and English servants behind him, in order that he might learn more from foreigners. He made a long circuit by land through Natolia, then went by sea to Alexandria; and after visiting Grand Cairo, returned to England, in May 1641, by the way of Malta, Spain, and France. His inclination leading him to arms, his mother intended to purchase for him colonel Goring's regiment of foot in Holland; and on this account made one campaign in the prince of Orange's army, but returned to England Nov. 1641.

The king being soon after forced to retire to York, he repaired thither to offer his service: he rode in the king's own troop at the battle of Edgehill, Oct. 23, 1642, and so distinguished himself by his personal bravery, that lord Aubigny, who commanded the duke of York's troop, being slain, he was preferred to that charge before many others of eminent birth and merit. This gentleman did good service, and performed many other glorious actions: but was killed, in an action with a large body of the enemy's forces under Cromwell, at Gainsborough, July 30, 1643, having refused quarter. "He was a gentleman, (it is justly observed) so furnished with all the interior and politer parts of learning, obtained at home and abroad, both by reading men and books, as well as courage, that he was prepared to defend his prince with his head and hand, by the strongest reason and most generous valour." He was well skilled in mathematics, as appears from some of his papers in the library of Dr. John Moore, bishop of Ely, given to the university of Cambridge, by George the First.

CAVENDISH (William), the first duke of Devonshire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards master of the Savoy. In 1661, he was chosen to represent the county of Derby, and continued a member of the long parliament till it's dissolution. Sept. 21, 1663, he was created M. A. by the special command of the chancellor. In 1665, he went a volunteer on board the fleet under the duke of York. In 1669, he accompanied Mr. Montague in his embassy to France; and being accidentally at the opera in Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them approaching him with a very insulting question, he gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He got his back against one of the scenes, and made a stout defence, receiving several wounds; till a sturdy Swiss, belonging to the ambassador Montague, caught him up in

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in his arms, and threw him over the ſtage into the pit. In his fall one of his arms catched upon an iron ſpike, which tore out the fleſh. The three aſſailants were, by the king's command, ſent to priſon and not releaſed but by his interceſſion.

In 1677, he diſtinguiſhed himſelf in the houſe of commons, by a vigorous oppoſition to the meaſures of the court. The year following, he aſſiduouſly promoted an inquiry into the murder of Sir Edmundbury Godfrey, and other particulars of the popiſh plot; and was one of the committee appointed to draw up articles of impeachment againſt the treaſurer Danby.

In the parliament which met in the ſpring of 1679, he again repreſented Derby. This year he was choſen one of the king's new privy-council: but ſoon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Ruſſel and others, deſired leave to withdraw. The county of Derby again elected him their repreſentative in that parliament which met Oct. 21, 1680. The articles of impeachment againſt the chief juſtice Scroggs, for his arbitrary and illegal proceedings in the court of king's-bench, were carried up by him to the houſe of lords. When the king declared his reſolution not to conſent to a bill of excluſion, lord Cavendiſh made a motion, that a bill might be brought in for the aſſociation of all his majeſty's proteſtant ſubjects. He was alſo one of thoſe who openly named the evil counſellors, and promoted the addreſs to his majeſty to remove them from all offices, and from his majeſty's councils and preſence for ever. He ſhewed the ſame ſteadineſs and zeal in the next parliament, in which alſo he repreſented Derbyſhire. When parliaments were laid aſide, though he was as obnoxious to the court as any, he was not afraid of meeting and converſing with his noble friends; but he condemned a bold overture which was made at one of thoſe meetings, and declared, with great earneſtneſs, that he would never more go among them. At the lord Ruſſel's trial, when it was almoſt as criminal to be a witneſs for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards ſent him a meſſage by Sir James Forbes, that he would come and change cloaths with him in the priſon, and ſtay there to repreſent him, if he thought he could make his eſcape. Lord Ruſſel was too generous to accept of this propoſal. He proſecuted the immediate murderers of his friend Mr. Thynne, to condign puniſhment, and brought the great abettor of it, count Koningſmark, to his trial, who happened to be acquitted by a jury poſſeſſed, or rather prepared, in favour of him. Lord Cavendiſh had great indignation at the diſcharge of the count; which he thought owing to corruption; and knowing that an appeal to ſingle combat was anciently the laſt reſort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningſmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it ſeems that was

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a method of trial the court thought fit to decline. Nov. 1684, he became, by the decease of his father, earl of Devonshire.

In the reign of James, he was the same man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Culpepper; but restrained his resentment at the time, and pardoned him upon condition he should never more appear at Whitehall. But, soon after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court, and was rising into some degree of favour. The earl of Devonshire meeting him in the king's presence chamber, and receiving from him, as he thought, an insulting look; took him by the nose, led him out of the room, and gave him some disdainful blows with the head of his cane. For this bold act, he was prosecuted in the king's bench upon an information, and had an exorbitant fine of 30,000l. imposed upon him: and, though a peer, was committed to the king's bench prison, till he should make payment of it. He was never able to bear any confinement he could break from; and therefore escaped, only to go home to his seat at Chatsworth. Upon the news of his being there, the sheriff of Derbyshire had a precept to apprehend him, and bring him with a posse to town. But he invited the sheriff in, and kept him a prisoner of honour, till he had compounded for his own liberty, by giving bond to pay the full sum of 30,000l.; but the bond was found among the papers of king James, and given up by king William.

He was one of the earliest in inviting over the prince of Orange; and James II. upon the first alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the highest marks of affection and esteem. In the debates of the house of lords concerning the throne, he was very zealous for declaring the prince and princess of Orange, king and queen of England.

Feb. 14, 1688-9, he was admitted one of the privy-council, and not long after, named lord steward of their majesties household; and, April 3, 1689, chosen a knight of the garter. At their majesties coronation he acted as lord high steward of England; and, in the first session of parliament afterwards, procured a resolution of the house of lords, as to the illegality of the judgment given against him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown.

January 1691, he attended king William to the congress at the Hague, where he lived in the utmost state and magnificence, and had the honour to entertain several sovereign princes at his table, the king himself being also present incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonshire; which, with his garter and white staff, the place of lieutenant and

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cuſtos rotulorum of the county of Derby, and juſticeſhip in eyre, was as much honour as an Engliſh ſubject could enjoy. After the queen's death, when the king's abſence made the appointment of regents neceſſary, he was one of the lords juſtices for ſeven ſucceſſive years; an honour which no other temporal peer enjoyed.

In the caſe of Sir John Fenwick, though he had a conviction of his guilt, yet he was ſo averſe to any extraordinary judicial proceedings, that he oppoſed the bill, as he did likewiſe another bill for the reſumption of the forfeited eſtates in Ireland. At the acceſſion of queen Anne, he was confirmed in all his offices. April 1705, he attended her majeſty to Cambridge, and was there created LL. D.

In 1706, himſelf and his ſon the marquis of Hartington were in the number of Engliſh peers appointed commiſſioners for concluding an union with Scotland; this was the laſt of his public employments. He died Auguſt 18, 1707.

He ſeemed to be made for a patriot: his mien and aſpect were engaging and commanding: his addreſs and converſation civil and courteous in the higheſt degree. He judged right in the ſupreme court; and on any important affair his ſpeeches were ſmooth and weighty. As a ſtateſman, his whole deportment came up to his noble birth and his eminent ſtations: nor did he want any of what the world call accompliſhments. He had great ſkill in languages, and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of hiſtory, a critic in poetry, and had a fine hand in muſic. He had an elegant taſte in painting, and all politer arts; and in architecture in particular, a genius, ſkill, and experience beyond any one perſon of his age, his houſe at Chatſworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry ſhewed itſelf particularly in two pieces that are publiſhed, and are allowed by the critics to be written with equal ſpirit, dignity, and delicacy. 1. An Ode on the Death of Queen Mary. 2. An alluſion to the Biſhop of Cambray's Supplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three ſons and a daughter.

CAUSSIN (NICHOLAS), a French jeſuit, and confeſſor to Lewis XIII. was born at Troyes in Champagne, 1580; and entered into the order of jeſuits, when he was 26 years of age. He taught rhetoric in ſeveral of their colleges; and afterwards began to preach, by which he gained very great reputation. He increaſed this reputation by publiſhing books; and in time was preferred to be confeſſor to the king. But he did not diſcharge this office to the ſatisfaction of cardinal Richelieu, though he diſcharged it to the ſatisfaction of every honeſt man; and therefore it is not to be wondered, that he came at length to be removed. A little before his death, he

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is said to have delivered into the hands of a friend some original letters; from short extracts of which, since published, it appears that he fell into disgrace, because he would not reveal some things which he knew by the king's confession; nor even take advice of his superiors, how he was to behave himself in the direction of the king's conscience, when he could not do it without breaking thro' the laws of confession. There are also some hints in the same extracts, which shew, that he did not approve Lewis XIII.'s conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbe Siri in his "Memoirs," this jesuit, in his private conversations with the king, insisted upon the cardinal's removal, for the four following reasons: 1. Because Mary de Medicis, the queen mother, was banished; 2. Because he left Lewis only the empty name of king; 3. Because he oppressed the nation; 4. Because he powerfully assisted the protestants to the prejudice of the Catholic church. According to this author, he even engaged to maintain these four articles against the cardinal in the king's presence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occasion of his disgrace, according to the abbe Siri. Others have asserted, that the queen mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had displeased; and that his disgrace was occasioned by his Latin piece, concerning the "Kingdom and House of God," published in 1650, in which he had freely spoken of the qualities with which princes ought to be adorned. But be all this as it will, it is certain, that he was deprived of his employment, and banished to a city of Lower Britany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jesuits, July 1651.

None of his works did him more honour than that which he entitled, "La cour Sainte." It has been printed a great many times, and translated into Latin, Italian, Spanish, Portugueze, German, and English. He published several other books both in Latin and French: and his book "De sacra & profana Eloquentia" is well known by the use that has been made of it here in England. There is a strange singularity related of father Caussin by one of his elogists, which we must not omit to mention. He had, it is said, a very extraordinary sympathy with the heavens, especially with the sun, which he called his star; and which had very remarkable effects both upon his body and mind, according as it was more or less distant, or as it shined bright or was covered with clouds. The effects of the sun upon him were not transient, but appeared constantly by the sparkling of his eyes, and the lively colour of his face, in which there was something that made a very strong impression upon Henry IV. of France. Caussin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king observed him very attentively. He had never seen him before,

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before, nor heard of him; but as soon as he perceived him, he went to him, took him by the hand, and treated him with so much kindness, that Cauſſin was as much aſhamed, as the by-ſtanders were aſtoniſhed. But the king ſaid, that he had diſtinguiſhed this youth among the croud, and expected that he would ſerve him and his family very faithfully. Then, turning to father Gonteri, he ſpoke with a loud voice, "Father, you have here an attendant, who, if I am not miſtaken, will become in time one of the greateſt ornaments of your ſociety."

CAWTON (THOMAS, a very learned miniſter among the nonconformiſts in the 17th century. He was the ſon of the Rev. Mr. Thomas Cawton, a worthy and truly religious puritan, who was baniſhed for his loyalty. As for our author, he was born at Wivenhoe, near Colcheſter, in Eſſex, about the year 1637, his father being then miniſter of the place. The firſt rudiments of learning he received from his father, whom he attended in his baniſhment, and lived with him ſeveral years in Holland, where he ſtudied the Oriental languages under Mr. Robert Sheringham, at Rotterdam, with equal diligence and ſucceſs.

About the year 1656, he was ſent to the univerſity of Utrecht, where he diſtinguiſhed himſelf by his extraordinary ſkill in the Oriental languages, in ſuch a manner as did honour to his country. On the 14th of December, 1657, he maintained a theſis in relation to the Syriac verſion of the New Teſtament, and printed his diſcourſe, as he did ſome time after another diſſertation on the uſefulneſs of the Hebrew language in the ſtudy of theoretic philoſophy; which treatiſes ſufficiently ſhew both the extent of his learning, and the ſolidity of his judgment. When he left Utrecht, the famous profeſſor Leuſden ſubſcribed ample teſtimonial in his favour, wherein he expreſſes a great regard for his perſon, as well as a juſt ſenſe of his parts. On his return to England, he went to Oxford, and was entered there of Merton-college, for the ſake of Mr. Samuel Clarke famous for his thorough knowledge of the Oriental languages. Our author ſhewed his loyalty by writing a copy of Hebrew verſes on his majeſty's reſtoration, having been pretty early in the year 1660, admitted to the degree of bachelor of arts, at which time profeſſor Leuſden's certificate was read publicly.

In 1661, he was ordained by the biſhop of Oxford; and in 1662, he publiſhed the Life of his Father. In all probability, he might have obtained very conſiderable preferment, if his principles had not led him to nonconformity. When he retired from the univerſity, he was taken into the family of Sir Anthony Irby, of Lincolnſhire, where he officiated for ſome years as chaplain; but the air of that country diſagreeing with him, and the family going down thither on account of the plague in 1665, he was obliged to quit it, and lived afterwards with the lady Armin till about the year 1670, when

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he gathered a congregation of Diſſenters in the city of Weſtminſter, to whom he preached, with ſome interruption from the ſeverities of the government, for about ſeven years, till falling into a bad ſtate of health, he died of a gradual decay, April 10, 1677, being then about forty years of age. He was a man, who, as his learning rendered him admired, ſo his virtues made him beloved by all parties.

CAXTON (WILLIAM), the firſt who introduced the art of printing with metal types into England, was born about the latter end of the reign of Henry IV. (who died in 1412) in the Weald, or woody part of Kent. He was inſtructed at home in reading and writing, in which, conſidering the times, he arrived to conſiderable proficiency. He afterwards attained ſome knowledge of both Latin and French. Being about 15, he was put apprentice to Mr. Robert Large, a mercer, who, after having been ſheriff and mayor of London, died in 1441, leaving by will 34 marks to his apprentice William Caxton; a conſiderable legacy in thoſe days, and an early teſtimony of Caxton's good behaviour and integrity. Caxton went abroad to ſcule, the ſame year that his maſter died, and was entruſted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c.

In 1464, a commiſſion was granted to him and Richard Whitehill, eſq. by Edward IV. to continue and confirm the treaty of trade and commerce between his majeſty and Philip duke of Burgundy; or, if they found it neceſſary, to make a new one. They are ſtyled, in the commiſſion, ambaſſadors and ſpecial deputies. A marriage was concluded in July 1468, between the king's ſiſter, lady Margaret of York, and the duke's ſon Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, Caxton appears to have been of her retinue. He was either now one of her houſhold, or held ſome conſtant poſt or office under her; becauſe, as he ſays, he received of her a yearly fee or ſalary, beſides many other good and great benefits. Being more expert than moſt others in penmanſhip and languages, it is highly probable that he was employed by the ducheſs in ſome literary way. As ſoon as he had acquired the myſtery of the new invention of printing, which he did not accompliſh, he ſays himſelf, without great expence, he was employed by her, in tranſlating out of French a large volume, and afterwards in printing it. It appeared unde the title of "The Recuyell of the hiſtory of Troy;" and is the firſt book we now know of, that was printed in the Engliſh tongue. In the title-page we read as follows: "The Recuyell of the hiſtorys of Troye; compoſed and drawen out of dyverce bookes of Latyn, into Frenſſhe, by the right venerable perſone, and worſhipfull man Raoul le Feure, preeſt, and chapelayn unto the right noble gloryous and myghty prynce in his tyme, Philip duc of Bourgoyne, of Braband, &c. in the yeare of the incarnacion of our Lord God a thouſand four hundred

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dred ſixty and foure, and tranſlated and drawen out of the Frenſshe into Engliſh, by Willyam Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuoſe princeſs his redoubtyd lady Margarete, by the grace of God ducheſſe of Burgoyne, &c. which ſayd tranſlation and worke was begonne in Brugis in the countere of Flaunders, the fyrſt day of Marche, the year of the incarnacion of our ſaid Lord God, a thouſand foure hondred ſixty and eight, and ended and fynyſhed in the holy cyte of Colen, the xix day of Septembre the yeare of our ſayd Lord God, a thouſand foure hondred ſixty and enleven." Caxton, then, finiſhed this work in 1471; but it doth not now appear, that the art of printing was practiſed by him in England till about three years after. Dr. Middleton obſerves, that all our writers before the reſtoration, who mention the introduction of the art amongſt us, give him the credit of it, without any contradiction, or variation. The doctor has alſo taken notice of a paſſage in the end of the third book of Caxton's "Recuyell, or gadrying together of the Hiſtories of Troy," printed without a date in fol. which amounts in a manner to a direct teſtimony of it. "Thus end I this boke, &c. and for as moche as in wryting of the ſame, my penne is worn, myn hande wery, and myn eyen demmed with overmoch lokyng on the white paper—and that age creepeth on me dayly—and alſo becauſe I have promyſid to dyverce gentilmen and to many friends to addreſſe to them as haſtely as I might this ſayd boke, therefor I have practyſed and lerned at my grete charge and diſpenſe to ordeyne this ſayd boke in prynte after the maner and forme as ye may here ſee, and is not wreton with penne and ynke as other bokes ben, to thende that every man may have them attones, for all the bokes of this ſtorye, named the Recuyell of the hiſtoryes of Troyes, thus emprynted as ye here ſee, were begoone in oon day and alſo finiſh in oon day, &c." By the edition of the "Game of Cheſs," dated in 1474, Caxton appears to have been then ſettled in England; and this book is allowed by all the typographical antiquaries, to have been the firſt ſpecimen of the art among us; and as ſuch has been ſo valued, that it is ſaid the earl of Pembroke, for a fair copy thereof, which was given him by Mr. Granger, preſented him with a purſe of 40 guineas. The title is as follows. "The Game and Play of the Cheſſe; in which thauctoritjes, dictes, and ſtoryes of auncient doctours, philoſophers, poetes, and of other wyſe men ben recounted and applied unto the moralitie of the publique wele, as well of the nobles as of the comyn people. Tranſlated out of Frenſh and emprynted by William Caxton, fynyſhid of the laſt day of Marche the yere of our Lord God a thouſand four hondred and LXXIIII." The next performance of Caxton, of which the date is aſcertained, is "The Dictes and Sayengis of the Philoſophers, tranſlated out of Frenſh by Antone erle Ryvyres lord Seerles, emprynted by William Caxton at Weſtmeſtre 1477." It conſiſts of 75 leaves, and contains the

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the ſayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Ariſtotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and ſome others. At the end of the tranſlation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a tranſlation from the French, of thoſe ſarcaſms of Socrates, againſt the fair ſex, which the noble tranſlator of the reſt had purpoſely paſſed over, in the proper places, under the chapter of that philoſopher.

Caxton printed ſeveral other pieces, either of his own compoſition, or tranſlated by him. His laſt work was a tranſlation from the French of "The holy Lives of the Fathers Hermits living in the Deſerts;" and we are informed by Wynkin de Worde, that he finiſhed his life and tranſlation together, on the ſame day in 1491. Dr. Middleton obſerves, that whoever turns over his printed works, muſt contract a reſpect for him, and be convinced that he preſerved the ſame character through life, of an honeſt, modeſt man, greatly induſtrious to do good to his country, to the beſt of his abilities, by ſpreading among the people ſuch books, as he thought uſeful to religion and good manners; which were chiefly tranſlated from the French.

CAYLUS (COUNT DE), a French writer, born at Paris in 1692. He entered young into military ſervice, and diſtinguiſhed himſelf in Catalonia, and at the ſiege of Fribourg. After the peace of Raſtad, he went to Italy; then to the Levant; and viſited the famous temple of Diana at Epheſus. He returned to France in 1717, but made ſome voyages afterward. Become fixed and ſettled, he cultivated muſic and painting; and alſo compoſed ſome works, the chief of which is, "Recueil d'Antiquites Egyptiennes, Etruſques, Grecques, Romaines, & Gauloiſes." 7 tom. 4to. 1752-67. He died however in 1765, before the laſt part of the work was publiſhed. He was a great friend and protector of learning and the ſciences.

CEBES, the author of a little beautiful Grecian remain, entitled, "A Picture of Human Life." The piece is mentioned by ſome of the ancient writers, by Lucian, D. Laertius, Tertullian; and Suidas: but of Cebes himſelf we have no account, ſave that he is once mentioned by Plato, and once by Xenophon. The former ſays of him, in his "Phædo," that he was a ſagacious inveſtigator of truth, and never aſſented without the moſt convincing reaſons: the latter, in his "Memorabilia," ranks him among the few intimates of Socrates, who excelled the reſt in the innocency of their lives.—Cebes's "Tabula" is uſually printed with Epictetus's "Manuale."

CECIL

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CECIL (WILLIAM), lord Burleigh, ſon of Richard Cecil, groom of the robes, and yeoman of the wardrobes, was born at Bourn in Lincolnſhire, in 1521; and, having been educated at the grammar-ſchool there, ſent to St. John's college in Cambridge: where, in his 20th year, he married a ſiſter to ſir John Cheek, tutor to Edward VI. He removed from Cambridge to Gray's inn, being deſigned for the bar; and, when his firſt wife died, he married a daughter of ſir Anthony Cook, Edward's ſchool-maſter. This lady was well verſed in the Greek and Latin tongues, and both of his wives were deſcended from two of the greateſt ſcholars of the age. His relation to theſe gentlemen rather advanced, than hindered his learning; and he applied himſelf to the law with ſuch induſtry, that he ſoon became eminent in his profeſſion.

When the duke of Somerſet was choſen protector to his nephew Edward, he took Cecil into his family, and made him maſter of requeſts, the firſt who bore that title in England; in the 2d year of that king's reign, cuſtos brevium of the court of common pleas; in the 3d, cuſtos rotulorum of Lincolnſhire; in the 5th, one of the principal ſecretaries of ſtate. He was alſo knighted, ſworn of the privy council, and made chancellor of the garter. By ſome writers he is charged with ingratitude to this munificent patron, and ſaid to have been concerned in his fall. The duke of Somerſet ſent for him, before he was apprehended, and told him, he doubted of ſome ill meaning againſt him. Cecil replied, if he were not in fault, he might truſt to his innocence: if he were, he had nothing to ſay, but to lament him.

When the king died, he was one of the privy counſellors, who declared for lady Jane Grey; yet queen Mary never reſented it farther, than by diſmiſſing him from his offices; and, towards the end of her reign, ſhe often conſulted him. He kept fair with her miniſters, and was much reſpected by cardinal Pole, biſhop Tonſtall, and ſir William Peters, zealous papiſts, for his great wiſdom. Elizabeth, on her acceſſion, added to her catholic counſellors eight proteſtants. Among theſe was Sir William Cecil, whom ſhe admitted again to his place of ſecretary of ſtate, and made him maſter of the court of Wards. He was ſoon after unanimouſly choſen by the univerſity of Cambridge to be their chancellor, which office had been vacated ever ſince the death of cardinal Pole. He was a member of the firſt parliament the queen held, and of all the following parliaments till 1571, when he was created baron of Burleigh.

When age and diſtempers began to waſte him, he deſired of her majeſty to lay down his offices; on which ſhe viſited and comforted him, and continued to do ſo during his laſt ſickneſs. But his diſeaſe, old age, was ſuch as no remedies could cure; and, Auguſt 1598, he quietly departed this life, in his 78th year.

He left one ſon by his firſt, and one by his ſecond wife; which have ſince branched out into two noble families. He held the office

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of lord high-treaſurer of England 27 years; and though he deteſted to raiſe an eſtate by baſe and corrupt means, yet he increaſed his own and the public treaſury by induſtry and frugality. He ſuffered nothing to be ſpent but for the queen's honour, the defence of her realms, and the relief of her allies. He looked ſtrictly, yet not over rigidly, to the farmers of the public revenues. He uſed to ſay, he never liked that the treaſury ſhould, like the ſpleen, grow too great, whilſt the reſt of the members languiſhed and pined away; and thought nothing for the prince's profit, which is not for his honour.

As to his writings, he is reckoned, by Hollinſhed, amonſt the hiſtorians of the Engliſh nation. He wrote two poems in Latin, on the death of Margaret Nevil, lady of the bed-chamber to queen Catharine. They were printed among the "Carmina Suffolc. fratrum, 1552," 4to. A Latin poem in memory of Thomas Chaloner, knight. A preface to queen Catharine's book, entitled, "Lamentation of a Sinner, 1548," 12mo. "Precepts or Directions for the well ordering and carriage of a Man's Life, 1637." Harl. Cat. vol. II. p. 755. "Meditations on the Death of his Lady." "A Meditation on the State of England, during the Reign of Queen Elizabeth."

He wrote anſwers to many libels againſt the queen and government, ſome of which are ſaid to be extant in print, more in MS. He was ſuppoſed to be the author of a thin pamphlet, in defence of the puniſhments inflicted upon the Roman Catholics, in the reign of queen Elizabeth, entitled, "The Execution of Juſtice in England, for maintenance of public and Chriſtian Peace, againſt certain Stirrers of Seditions and Adherents to the Traytors and Enemies of the Realm, without any Perſecution of them for Queſtions of Religion, as is falſely reported, &c. 1583," ſecond edition.

He drew up alſo a great number of pedigrees, ſome of which are preſerved in the library at Lambeth, particularly the genealogies of the kings of England, from William the Conqueror, to Edward IV. of queen Anne Bullen, and of ſeveral princely houſes in Germany.

A collection of his ſtate papers was publiſhed by Haynes, 1740; and a continuation of them by Murdin, 1760.

CEDRENUS (GEORGE), a Grecian monk, lived in the eleventh age, and wrote "Annals, or an abridged Hiſtory, from the Beginning of the World to the Reign of Iſaac Commenus, emperor of Conſtantinople," who ſucceeded Michael IV. in 1057. This work is no more than an extract from ſeveral hiſtorians, and chiefly from Georgius Syncellus, whoſe chronology he has followed from the creation to the reign of Diocleſian. Theophanes is another hiſtorian he has made uſe of, from Diocleſian to Michael Curopalates. The next

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next he borrows from is Thraceſius Scylitzes, from Curopalates to his own time. In ſhort, Cedrenus's hiſtory is patched up from ſeveral authors, and that, too, without any great judgment; ſo that we ſhall not paſs an improper cenſure upon it, if we may ſay, that it is read for the ſame reaſon that men uſe a bad light, rather than none at all. There is an edition of Cedrenus's Annals, printed at Paris in 1647, with the Latin verſion of Xylander, and the notes of Father Goar, a Dominican.

CELLARIUS (CHRISTOPHER), was born 1638, at Smalcalde, a little town in Franconia. His father was miniſter of the town, and his mother, Mary Zehners, was daughter of the famous divine, Joachim Zehners. He came of a family in which learning ſeems to have been hereditary. When three years old, he had the misfortune to loſe his father, but his mother took care of his education. He began his ſtudies in the college of Smalcalde, and at eighteen was removed to Jena, to finiſh his ſtudies in that univerſity. He ſtaid three years in this place; where he applied to claſſical learning under Boſius, to philoſophy under Bechman, to the oriental languages under Friſchmuth, and to mathematics under Weigelius. In 1659 he quitted Jena to go to Gleſſen, to ſtudy divinity there under Peter Haberkorn. He afterwards returned to Jena, and took a doctor's degree there in 1666. The year following he was made profeſſor of Hebrew and moral philoſophy at Weiſſenfels, and he filled this charge for ſeven years. In 1673 he was called to Weymar, to be rector of the college there. He kept this employment three years, and quitted it for another of the ſame kind at Zeits. After two years ſtay here, the college of Merſbourg was offered to him, which he accepted. His learning, his abilities, and his diligence, ſoon rendered this college famous, and drew a great number of ſtudents; and the place was ſo agreeable to him, that he determined to end his days here. But Providence diſpoſed of him otherwiſe; for the king of Pruſſia, having founded an univerſity at Hall, in 1693, prevailed upon him to be profeſſor of eloquence and hiſtory in it. Here he compoſed a great part of his works. His great application ſhortened his days, and haſtened on the infirmities of old age. He was a long time afflicted with the ſtone, but never could be perſuaded to ſeek aſſiſtance from medicine. He died 1707, in his 69th year.

He publiſhed good editions of above twenty Latin and Greek authors; and ſhould we give an exact catalogue of his own works, it would ſhew what a ſurpriſing paſſion he had for ſtudy. Indeed it is ſaid of him, that he would ſpend whole days and nights together in it, without any attention to the care of his health, or the calls of nature. But although he was a very voluminous writer, yet he publiſhed nothing in haſte; nothing but what was quite correct and finiſhed, and what was likewiſe of great utility. His works relate

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chiefly to grammar, to geography, to hiſtory, and to the oriental languages.

CELLINI (BENVENUTO), a celebrated ſculptor and engraver of Florence, was born in 1500, and intended to be trained to muſic; but, at fifteen years of age, bound himſelf, contrary to his father's inclinations, apprentice to a jeweller and goldſmith, under whom he made ſuch a progreſs, as preſently to rival the moſt ſkilful in the buſineſs. He had alſo a turn for other arts; he diſcovered an early taſte for drawing and deſigning, which he afterwards cultivated. Nor did he neglect muſic: nay, he muſt have excelled in ſome degree in it; for, aſſiſting at a concert before Clement VII. that pope took him into his ſervice, in the double capacity of goldſmith and muſician. He applied himſelf alſo to ſeal-engraving, learned to make curious damaſkeenings of ſteel and ſilver on Turkiſh daggers, &c. and was very ingenious in medals and rings.

But Cellini excelled in arms, as well as in arts; and Clement VII. valued him as much for his bravery, as for his ſkill in his profeſſion. When the duke of Bourbon laid ſiege to Rome, and the city was taken and plundered, the pope committed the caſtle of St. Angelo to Cellini, who defended it like a man bred to arms, and did not ſuffer it to ſurrender but by capitulation.

Mean while, Cellini was one of thoſe great wits, who may truly be ſaid to have bordered upon madneſs: he was of a deſultory, capricious, and unequal humour; and this involved him perpetually in adventures, which were often near being fatal to him. He travelled among the cities of Italy, but chiefly reſided at Rome; where he ſometimes was in favour with the great, and ſometimes not.

He conſorted with all the firſt artiſts in their ſeveral ways; with Michael Angelo, Julio Romano, &c. Finding himſelf at length upon ill terms in Italy, he formed a reſolution of going to France; paſſing from Rome through Florence, Bologna, and Venice, he arrived at Padua, where he was moſt kindly received by, and made ſome ſtay with, the famous Pietro Bembo. From Padua he travelled through Switzerland, viſited Geneva on his way to Lyons, and, after reſting a few days in this laſt city, arrived ſafe at Paris. He met with a gracious reception from Francis I. who would have taken him into his ſervice; but conceiving a diſlike to France from a ſudden illneſs he fell into there, he returned to Italy. He was ſcarcely arrived, when, being accuſed of having robbed the caſtle of St. Angelo of a great treaſure at the time that Rome was ſacked by the Spaniards, he was arreſted, and ſent priſoner thither.

Being ſet at liberty, after many hardſhips and difficulties, he entered into the ſervice of the French king, and ſet out with the cardinal of Ferrara for Paris; where, when they arrived, being highly diſguſted at the cardinal's propoſing what he thought an inconſiderable ſalary, this wild man goes off abruptly upon a pilgrimage to Jeruſalem,

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Jeruſalem. He was, however, purſued and brought back to the king, who ſettled a handſome ſalary upon him, aſſigned him a houſe to work in at Paris, and granted him ſhortly after a naturalization. But here, getting as uſual into ſcrapes and quarrels, and particularly having offended Madame d'Eſtampes, the king's miſtreſs, he was expoſed to endleſs troubles and perſecutions; with which at length being wearied out, he obtained the king's permiſſion to return to Italy, and went to Florence; where he was kindly received by Coſmo de Medici, the grand duke, and engaged himſelf in his ſervice. Here, again, diſguſted with ſome of the duke's ſervants (for he could not accommodate himſelf to, or agree with any body), he took a trip to Venice, where he was greatly careſſed by Titian, Sanſovino, and other ingenious artiſts; but, after a ſhort ſtay, returned to Florence, and reſumed his buſineſs.

He died in 1570. Vaſari has given an account of him; and, after ſpeaking of ſome of his principal works, concludes in theſe terms. "Though I might here enlarge upon the productions of Benvenuto, who always ſhewed himſelf a man of great ſpirit and vivacity; bold, active, enterpriſing, and formidable to his enemies; a man, in ſhort, who knew as well how to ſpeak to princes, as to exert himſelf in his art; I ſhall add nothing farther, ſince he himſelf has written an account of his life and works, and a treatiſe on goldſmith's work, as well as on caſting ſtatues, with more art and eloquence than it is poſſible for me to imitate."

His life, written in the Tuſcan language, was not publiſhed till 1730, in one volume, 4to; as abounding, we preſume, with perſonal anecdotes and ſtrictures, which would not ſuffer it's appearance ſooner; and it was tranſlated hence into Engliſh, and publiſhed in two volumes, octavo, 1771, with this title: "The Life of Benvenuto Cellini, a Florentine artiſt: containing a variety of curious and intereſting particulars, relative to painting, ſculpture, and architecture; and the hiſtory of his own time.

CELSUS (AURELIUS CORNELIUS), a philoſoper and phyſician, flouriſhed under the reign of Auguſtus and Tiberius. We know but little of him. That he lived at Rome, and ſpent the greateſt part of his days there, we have ſome reaſons to think; but whether he was born in that city, or ever made free of it, muſt remain, as it is, uncertain. He wrote upon ſeveral ſubjects, as we learn from Quintilian: upon rhetoric, for which he is often quoted and commended by this great maſter; upon the art military; upon agriculture; and we have ſtill extant eight of his books "De Medicina," which are written in very fine Latin. There is a paſſage in one of theſe books which deſerves to be quoted, becauſe it ſhews a generous and enlarged way of thinking in the man; becauſe, too, it is applicable to more profeſſions than one, and may help to cure that obſtinacy and bigotry, which are ſo natural to the pride of the human

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human heart. Hippocrates, as knowing and as skilful a physician as he was, once took a fracture of the skull for the natural suture, and was afterwards so ingenuous as to confess his mistake, and even to leave it upon record. "This," says Celsus, "was acting like a truly great man. Little geniuses, conscious to themselves that they have nothing to spare, cannot bear the least diminution of their prerogative, nor suffer themselves to depart from any opinion they have once embraced, how false and pernicious soever that opinion may be; while the man of real abilities is always ready to make a frank acknowledgment of his errors, and especially in a profession where it is of importance to posterity to record the truth."

Boerhaave tells us that Celsus is one of the best authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in physic would be often unintelligible, often misunderstood by us. Our Mead also speaks of him in the highest terms; says, that he endeavours to imitate not only his sense, but, as often as he can, his language too; and wishes that he could have done it oftener.

CELSUS, a celebrated philosopher of the Epicurean sect, flourished in the second century under Adrian and Antoninus Pius, and is the same with him to whom Lucian has dedicated his "Pseudomantis." He wrote a famous work against the Christian religion, under the title of "A True Discourse," which was answered by Origen in as famous a work, consisting of eight books. He promised another work, wherein he undertook to teach how men should live, who would follow the rules of philosophy; and when Origen sent his answer to St. Ambrose, Ambrose desired him to send him that other work, if there was any such to be found: but it is not known whether Celsus made good his promise, or ever set about that work at all. His "True Discourse" is lost; but his objections against Christianity may be known from the extracts which are preserved of it in Origen's answer. It is agreed on all hands, that he was a most subtle adversary, perfectly versed in all the arts of controversy, and as learned as he was ingenious: so that it is no wonder if the primitive Christians thought nothing less than such a champion as Origen a match for him.

CENSORINUS, a celebrated critic, chronologer, antiquarian, and grammarian, for such Priscian calls him in his book upon grammar, flourished at Rome in the time of Alexander Severus. This part of his character must, however, arise from his book "Concerning Accents," frequently cited by Sidonius Apollinaris, and other things, which are lost; and not from his "De Die natali," which is the only piece remaining of him. This treatise was written about the year 238, and dedicated to Quintus Cerellius, a man of Equestrian order, of whom he speaks very highly in his 15th chap-

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ter. Voſſius, in one place, calls this, "a little book of gold," and in another declares it to be "a moſt learned work, and of the higheſt uſe and importance to chronologers, ſince it connects and determines, with great exactneſs, ſome principal æras in Pagan hiſtory." It is, however, a work of a miſcellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in 1695.

CENTLIVRE (SUSANNAH), a celebrated comic writer, was the daughter of one Freeman, of Holbeach in Lincolnſhire. Several gay adventures are related of this lady in her youth; one of which was, that ſhe ſpent ſeveral months in Cambridge, at the chambers of a gentleman of fortune, diſguiſed under a man's habit; ſo that it ſeems ſhe had, what the generality of her ſex have not, the benefit of an univerſity education. Afterwards ſhe went to London, where ſhe took care to improve the charms of her perſon and her genius. She learnt French, and read a great deal of poetry; for which ſhe was ſo particularly turned, that, as one of her biographers tells us, ſhe compoſed a ſong before ſhe was ſeven years old. She is the author of fifteen plays, and ſeveral little poems, for ſome of which ſhe is ſaid to have received conſiderable preſents from very great perſonages: from prince Eugene a very handſome and weighty gold ſnuff-box, for a poem inſcribed to him at the end of her comedy, called "The perplexed Lovers; and from the duke d'Aumont, the French ambaſſador, another for a maſquerade ſhe addreſſed to him. This duke is ſaid to have aſked her whether ſhe had a ſnuff-box. She told him "Yes, one that prince Eugene had given her." "Oh," ſaid he, "that was a Whig box; now I will give you a Tory ſnuff-box." Her talent was comedy; particularly the contrivance of plots and incidents. Steele, in one of the Tatlers, ſpeaking of her "Buſy Body," recommends it in theſe terms. "The plot and incidents of the play are laid with that ſubtlety and ſpirit which is peculiar to females of wit; and is ſeldom well performed by thoſe of the other ſex, in whom craft in love is an act of invention, and not, as with women, the effect of nature and inſtinct." She died Dec. 1, 1723, after being thrice married; and has ſince been mentioned by Pope in the "Dunciad," for having written, as his commentator ſays, a ballad againſt his "Homer," before he began it. She kept, for many years, a conſtant correſpondence with many gentlemen of eminence and wit; particularly with Steele, Rowe, Budgell, Sewell, Amhurſt, &c. It is ſaid, ſhe lived in a decent, clean manner, and could ſhew a great many jewels and pieces and plate, which were the produce of her own labour; either purchaſed by the money brought in by her copies, her benefit plays, or were preſents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to ſhew

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ſhew the like, who have chiefly relied on their pen for ſupport. She died in Spring Garden, at the houſe of her huſband, Joſeph Centlivre, who had been one of queen Anne's cooks, and had fallen in love with her at Windſor, about 1706, where ſhe acted the part of Alexander the Great.

CERDA (JOHN LEWIS), a Spaniſh jeſuit, and native of Toledo, was a man of great learning, and, as his brethren have repreſented him, of as great ſimplicity and candour. He diſtinguiſhed himſelf by ſeveral productions; and the fame of his parts and learning was ſo great, that Urban VIII. is ſaid to have had his picture in his cabinet; and when that pope ſent his nephew, cardinal Barberini, ambaſſador into Spain, it was part of his buſineſs to pay Cerda a viſit, and to aſſure him of the pope's eſteem. This Moreri tells us, and alſo that he entered into the ſociety of jeſuits in 1574; but does not mention the time of his birth. Cerda's "Commentaries upon Virgil," have been much eſteemed, and uſually read by critics and perſons of taſte in the belles lettres. Baillet ſays, there are ſome good things in them, and ſome very moderate; or rather, he quotes a man who ſays ſo, though it appears to have been his own opinion. His "Commentaries upon the Works of Tertullian" have not been ſo much eſteemed, even by Papiſts. Dupin ſays they are long and tedious, full of digreſſions and explications of paſſages, which are too clear to need any explaining. There is alſo of Cerda's a volume of "Adverſa Sacra," which was printed in folio at Lyons, in 1626. He died in 1643, aged above eighty.

CERVANTES. See SAAVADRA.

CERVETTO, father to the celebrated violoncello performer of that name, and an extraordinary character in the muſical world, came to England in the hard froſt, and was then an old man. He ſoon after was engaged to play the baſs at Drury-lane theatre, and continued in that employment till a ſeaſon or two previous to Mr. Garrick's retiring from the ſtage. He died June 14, 1783, in his 103d year. One evening, when Mr. Garrick was performing Sir John Brute, during the drunkard's muttering and dozing till he falls aſleep (the audience being moſt profoundly ſilent and attentive to the admirable performer), Cervetto, in the orcheſtra, uttered a very loud and immoderately lengthened yawn. The moment Garrick was off the ſtage, he ſent for the muſician, and with conſiderable warmth reprimanded him for ſo ill-timed a ſymptom of ſomnolency, when the modern Naſo, with great addreſs, reconciled Garrick to him in a trice, by ſaying, with a ſhrug, "I beg ten touſand pardon! but I always do ſo ven I am *ver muſh pleaſe*." Mr. Cervetto was a conſtant frequenter of the Orange coffee-houſe, and was diſtinguiſhed

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diſtinguiſhed among the friends of the galleries by the name of *Noſey*.

CHAISE (FATHER DE LA), a jeſuit of uncommon abilities, and confeſſor to Lewis XIV. was born at Forez in the province of Lyons, about 1626, of an ancient but reduced family. He gave early indications of an excellent wit when he was at ſchool, and performed his philoſophical exerciſes under Father de Vaux, who was afterwards advanced to the higheſt employments in his order. When he was arrived at a proper age, he was ordained a prieſt; and became afterwards profeſſor of divinity in the province of Lyons and rector and provincial of a college there. He ſpent at ſeveral ſeaſons a good deal of time in Paris, where his great addreſs, his wit, and love of letters, made him almoſt univerſally known; and in 1663, the biſhop of Bayeux introduced him to cardinal Mazarine, who ſhewed him many marks of favour, and told him he would be his friend. And indeed the cardinal was, what miniſters of ſtate ſometimes are not, as good as his word; for in 1665 he preſented La Chaiſe to the king, as a perſon of whoſe great abilities and merit he was well convinced. He afterwards got him admitted into the council of conſcience, which indeed was no leſs than to make him coadjutor to the confeſſor. Nor did La Chaiſe belye the teſtimony which the cardinal had given of him; for he governed himſelf in this poſt with all the dexterity of a man grown old in buſineſs, and apprehended the management of the king's humour ſo well, that when the cardinal died he found himſelf able to ſtand upon his own legs. In 1675 he was made confeſſor to the king; and about ten years after was the principal adviſer and director of his marriage with Madam de Maintenon. The king was then arrived at an age when confeſſors have more than an ordinary influence; and La Chaiſe found himſelf a miniſter of ſtate without expecting, and almoſt before he perceived it. He did buſineſs regularly with the king, and immediately ſaw all the lords and all the prelates at his feet. He had made himſelf a maſter in the affairs of the church, which, by the diſputes that often aroſe between the courts of France and Rome, were become affairs of ſtate.

Yet, in ſpite of all his addreſs, and the influence which he had gained over the king, he was ſometimes out of favour with his maſter, and in danger of being diſgraced. Provoked at the ill ſucceſs of the affair concerning the electorate of Cologn in 1689, the king ſhewed his diſpleaſure to the confeſſor, by whoſe counſel he had been influenced. La Chaiſe excuſed himſelf, by laying the blame upon the marquis de Louvois; but the king told him, with ſome indignation, "that an enterpriſe ſuggeſted by jeſuits had never ſucceeded; and that it would be better if they would confine themſelves to teaching their ſcholars, and never preſume to meddle in affairs of ſtate."

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La Chaiſe was very ſolicitous to eſtabliſh an intereſt with Madam de Maintenon; but does not appear to have done it effectually, till that favourite found herſelf unable, by all her intrigues and contrivances, to remove him from the place of confeſſor. The jeſuit, it ſeems, had not religion enough for this devout lady. He loved pleaſures, had a taſte for magnificence, and was thought too lukewarm in the care of his maſter's conſcience. He had, however, virtues, which, a perſon leſs pious and devout than Madam de Maintenon would have perceived and acknowledged; and if he did not poſſeſs the qualities which were neceſſary for a confeſſor of the very religious, he had all thoſe which were requiſite for the confeſſor of a king. He died January 1709, and poſſeſſed to the very laſt ſo great a ſhare of favour and eſteem with the king, that his majeſty conſulted him upon his death-bed about the choice of his ſucceſſor.

This jeſuit and confeſſor was a lover of wit and learning, and, by the confeſſion of his enemies, always patronized it wherever he found it. He poſſeſſed alſo a very great ſhare of both himſelf; and though we do not find that he gave a ſpecimen of either in any literary productions, yet this was a character univerſally allowed him. In 1690 the learned Huetius, biſhop of Avranches, dedicated to him his "Quæſtiones Alnetanæ de Concordia rationis et fidei;" and in the dedication calls him "a man incredibly well verſed in all parts of learning, of philoſophy and divinity in particular." A great eulogium, and yet very probably a true one, ſince it came from a man who had no ambitious purpoſes to ſerve by flattery and lying.

CHALCONDYLES (DEMETRIUS), a native of Athens, and ſcholar of Theodore Gaza, was one of thoſe Greeks who about the time of the taking of Conſtantinople went into the Weſt. At the invitation of Laurence de Medicis, he profeſſed to teach the Greek language at Florence in 1479; where he had for his rival Angelus Politianus, to whom Laurence had committed the tuition of one of his ſons.

After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sforția, which invitation he accepted; either becauſe he was tired of contending with Politian, or becauſe he was hurt with Politian's acknowledged ſuperiority in Latin learning, or perhaps on both theſe accounts. Here he taught Greek a long time with great reputation, and did not die before 1510, when there is reaſon to think he was above eighty years of age. Among the learned Greeks, whom pope Nicolas V. ſent to Rome to tranſlate the Greek authors into Latin, Chalcondyles was one; from which we may collect that he probably travelled into the Weſt before the taking of Conſtantinople in 1453, ſince Nicolas died in 1455. He publiſhed a grammar, and ſome other little things; and under his inſpection and care was firſt publiſhed at Florence, in 1499, the "Greek Lexicon" of Suidas. Pierius Valerianus, in his book "De infelicitate

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infelicitate Literatorum," says, that Chalcondyles, though a deserving man in his moral, as well as literary character, led nevertheless a very unhappy life, and reckons perpetual banishment from his country among the chief of his misfortunes. Others have mentioned domestic evils that have attended him. His wife, says Gerard Vossius, though she governed her family well, did not preserve her character for chastity altogether untainted; yet, as he says, his children were exactly like him, and had the same Grecian cast in their countenances. His eldest son, Theophilus, though of great abilities, and likely to equal his father in learning, yet, being of a turbulent disposition, contrived to get himself run through the body very early in life. His second son, Basilius, superior to either of them, was no sooner settled in Rome, whither he was invited by Leo X. but he fell into a consumption, and died in a few months, not exceeding his 24th year; and his youngest son, Saleucus, died before he arrived at maturity. He had indeed better luck with a daughter, whom he married to Janus Farrhasius, who was ordered by Leo X. to come and live at Rome.

Among the many eminent men that Chalcondyles had instructed in the Greek language, Benedict Jovius, the brother of Paul Jovius the historian, was one; and Paul tells us, that Benedict never travelled from his own country, but only to Milan, to hear this professor pronounce the Greek language.

CHALONER (Sir THOMAS), was descended from a good family in Wales, and born at London about 1515. He was sent very young to Cambridge, and from college came up to court. He went soon after abroad into Germany with Sir Henry Knevet, ambassador to the emperor Charles V. whose noble and generous spirit pleased him so much, that he attended him in his journies and wars, particularly in the fatal expedition against Algier, in 1541; where being shipwrecked, after he had swam till his strength failed him, he at length catched hold of a cable, and was saved. He returned into England, and was appointed first clerk of the council. In the reign of Edward VI. he attended the duke of Somerset to Scotland, and distinguished himself so remarkably at the battle of Musselburgh, that the duke knighted him. In queen Mary's reign his endeavours to serve Sir John Cheke had brought him into trouble, if the gratitude of some persons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the accession of Elizabeth, he was sent ambassador to Ferdinand I. emperor of Germany. Afterwards he was appointed ambassador in ordinary to the court of Spain, and embarked in that kingdom in 1561; but immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmost respect, he pressed by letters to be called home, for that his coffers had been searched; which, however, was agreeable to the custom of the country. But the queen his mistress contented

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herſelf with letting him know that it is the duty of an ambaſſador to take all things in good part, provided his prince's honour be not directly violated. The important buſineſs of the trade between England and the Low Countries had been ſuſpended for ſome time, no method having been found to engage the governors of the Low Countries to recall the prohibition of Engliſh commodities. Sir Thomas Chaloner, obſerving that the Catholic king's favourite, Roderic Gomez, was at the head of a faction in direct oppoſition to that of the duke d'Alva, procured ſome of the correſpondents of the latter in Spain, to repreſent to him that the enmity expreſſed by Gomez towards the Engliſh did not at all ariſe, as he gave out, from their being heretics, and having views different from thoſe of his maſter, but from an apprehenſion that if the intercourſe between England and the Low Countries were revived, it would produce a briſk circulation of money in all the cities in thoſe provinces, and thereby facilitate d'Alva's motions, which he deſired to obſtruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendſhip between the houſe of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade proviſionally, till contrary orders ſhould be received from Spain.

It was in this country, at a time when, as himſelf ſays in the preface, he ſpent the winter in a ſtove, and the ſummer in a barn, that he compoſed his work of "The right ordering of the Engliſh Republic;" thus endeavouring to diſpel his chagrin by the company of the Muſes. Nevertheleſs, being ſeized with a grievous fit of ſickneſs, which endangered his life, he addreſſed his ſovereign in an elegy after Ovid's manner, beſeeching her to permit his return to his native country, before care and ſickneſs forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of 1564. He died October 7, 1565, and was buried in the cathedral of St. Paul.

He was the author of ſeveral tracts, viz. 1. A little Dictionary for Children. 2. The Office of Servants; tranſlated from the Latin of Gilbert Cognatus, 1543. 3. Moriæ Encomium; tranſlated from Eraſmus, and printed 1549. 4. In Laudem Henrici Octavi, regis Angliæ præſtantiſſimi, carmen panegyricum. 5. De Republica Anglorum Inſtauranda, libri decem, Londini, 1579, 4to. There is prefixed to this book a copy of Latin verſes by Sir William Cecil, in which he obſerves, that the moſt lively imagination, the moſt ſolid judgment, the quickeſt parts, and the moſt unblemiſhed probity, which are commonly the lot of different men, were yet all united in Sir Thomas Chaloner; juſtly, therefore, reputed one of the greateſt men of his time. 6. De Illuſtrium quorundam encomiis Miſcellanea, cum Epigrammatis ac Epitaphiis nonnullis. This collection of panegyrics, epigrams, and epitaphs, is printed with the book before-mentioned. By the encouragement of lord Burleigh, Mr. William Malim, formerly fellow of King's College, in Cambridge, and

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and then master of St. Paul's school, collected and published a correct edition of our author's poetical works, and addressed it in an epistle from St. Paul's school, dated Aug. 1, 1519, to that noble person, then lord high-treasurer.

CHALONER (Sir THOMAS), the younger son of the preceding, was born in 1559. Being very young at the time of his father's decease, and his mother soon after marrying a second husband, lord treasurer Burleigh placed him first at St. Paul's school, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580, he visited several parts of Europe. In Italy he got acquainted with some ingenious men, whom a similarity of manners induced to communicate to him their most important discoveries in natural philosophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of sir William Fleetwood, recorder of London, by whom he had several children.

In 1591, he had the honour of knighthood conferred upon him. A few years after this, he discovered, near his estate at Gisborough in Yorkshire, the first alum mines that were ever known to be in this kingdom. In the latter end of queen Elizabeth's reign, he soon grew into such credit with king James, that to him the most considerable persons in England addressed themselves to be recommended to Elizabeth's successor. August 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a visit to Oxford, sir Thomas was honoured with the degree of M. A. He was likewise employed by queen Anne in her private affairs. He died Nov. 17, 1615. Some years before his death, he married his second wife Judith, daughter to William Blount of London, and by this lady also he had children, to whom he left a considerable estate, at Steeple Claydon in Bucks.

CHAMBER or CHAMBRE (JOHN), a learned physician in the 16th century, noted chiefly for being one of the founders of the college of physicians, London, was educated in Merton-college in Oxford, of which he was fellow. He took his degree of master of arts about the year 1502; after which travelling into Italy, he studied physic at Padua, and there took the degree of doctor in that faculty. After his return, he became physician to king Henry VIII; and, with Thomas Linacre, Fernandes de Victoria, Nicolas Halsewell, John Fraunces, and Robert Yaxley, doctors of physic, founded the college of physicians. Being in holy orders, he became, in 1510, canon of Windsor, and in 1524, archdeacon of Bedford, and was likewise prebendary of Comb and Harnham in the cathedral church of Sarum.

In 1525 he was elected warden of Merton-college; and, about the same time, was made dean of the royal chapel and college adjoining

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joining to Weſtminſter-hall, dedicated to the Virgin Mary and St. Stephen. He built to it a very curious cloyſter, and gave the canons of that chapel ſome lands, which he ſaw, upon the diſſolution of the monaſteries, taken into the king's hands. Afterwards he was made treaſurer of Wells cathedral, beneficed in Somerſetſhire and Yorkſhire, and probably had other dignities and preferments. October 29, 1531, he was incorporated doctor of phyſic at Oxford. In May 1543 he reſigned his treaſurerſhip of Wells; and his wardenſhip of Merton-college in 1545. He died in 1549.

CHAMBERLAYNE (EDWARD), was deſcended from an ancient family, and born at Odington in Glouceſterſhire, 1616. He was educated at Glouceſter; became a commoner of St. Edmund-hall in Oxford, in 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the civil war in England, he made the tour of Europe.

In 1658, he married the only daughter of Richard Clifford, eſq. by whom he had nine children. After the Reſtoration he was choſen F. R. S. and, in 1669, attended Charles earl of Carliſle, ſent to Stockholm with the order of the garter to the king of Sweden, as his ſecretary. In 1670, the degree of LL. D. was conferred on him at Cambridge, and two years after he was incorporated in the ſame at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural ſons of Charles II. about 1679; and was afterwards pitched upon to inſtruct prince George of Denmark in the Engliſh tongue. He died at Chelſea in 1703, and was buried in a vault in the church-yard of that pariſh; where a monument was ſoon after erected to his memory, by Walter Harris, M. D. with a Latin inſcription, which informs us, among other things, that Dr. Chamberlayne was ſo deſirous of doing ſervice to all, and even to poſterity, that he ordered ſome of the books he had written to be covered with wax, and buried with him; which may poſſibly be of uſe to future ages.

The ſix books which his monumental inſcription has recorded, are theſe, 1. The preſent war parallelled; or a brief relation of the five years civil wars of Henry III. king of England, with the event and iſſue of that unnatural war, and by what courſe the kingdom was then ſettled again; extracted out of the moſt authentic Hiſtorians and Records, 1647. It was reprinted in 1660, under this title, "The late war parallelled, or a brief relation, &c." 2. England's Wants; or ſeveral propoſals probably beneficial for England, offered to the conſideration of both houſes of parliament, 1667. 3. The converted preſbyterian; or the church of England juſtified in ſome practices, &c. 1668. 4. Angliæ notitia: or the preſent ſtate of England; with divers Reflections upon the ancient ſtate thereof, 1668. The ſecond part was publiſhed 1671, &c. This work has gone through many editions; that of 1741, now lying before

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before us, is the 34th. 5. An academy or college, wherein young ladies or gentlewomen may, at a very moderate expence, be educated in the true proteſtant religion, and in all virtuous qualities that may adorn that ſex, &c. 1671. 6. A Dialogue between an Engliſhman and a Dutchman, concerning the laſt Dutch war, 1672. He tranſlated out of Italian, Spaniſh, and Portugueze, into Engliſh, 1. The riſe and fall of Count Olivarez the favourite of Spain. 2. The unparallelled impoſture of Mich. de Molina, executed at Madrid, 1641. 3. The right and title of the preſent king of Portugal, Don John the IV. Theſe three tranſlations were printed at London, 1653.

CHAMBERLAYNE (JOHN), ſon to the author of "The Preſent State of England," and continuator of that uſeful work, was admitted into Trinity College, Oxford, 1685; but it doth not appear that he took any degree. He tranſlated, 1. from French and Spaniſh, The manner of making tea, coffee, and chocolate, London, 1685, 8vo. 2. From Italian into Engliſh, A treaſurer of health, London, 1686, 8vo. written by Caſtor Durant de Gualdo, phyſician and citizen of Rome. 3. The arguments of the books and chapters of the Old and New Teſtament, with practical obſervations; written originally in French, by the Rev. Mr. Oſtervald, profeſſor of divinity, and one of the miniſters of the church at Neutfchatel in Swiſſerland: and by him preſented to the Society for promoting chriſtian knowledge, 3 vols. 8vo, Lond. 1716, &c. Mr. Chamberlayne was a member of that ſociety. 4. The Lives of the French philoſophers, tranſlated from the French of M. de Fontenelle, republiſhed ſince in 1721, under the title of Memoirs of the Royal Academy of Sciences in Paris, epitomized, with the Lives of the late members of that ſociety, 8vo. 5. The Religious Philoſopher; or, the right uſe of contemplating the works of the Creator, &c. tranſlated from the original Dutch of Dr. Nieuwentyt, in 3. vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted ſeveral times ſince in 8vo. and once in 4to. 6. The Hiſtory of the Reformation in and about the Low-Countries, tranſlated from the Low Dutch of Gerard Brandt, in four volumes, fol. Lond. 1721, &c. 7. The Lord's Prayer in 100 Languages, 8vo. 8. Diſſertations hiſtorical, critical, theological, and moral, on the moſt memorable events of the Old and New Teſtaments; wherein the ſpirit of the Sacred Writings is ſhewn, their authority confirmed, and the ſentiments of the primitive fathers, as well as the modern critics, with regard to the difficult paſſages therein, conſidered and compared, vol. I. compriſing the events related in the books of Moſes: To which are added chronological tables, fixing the date of each event, and connecting the ſeveral diſſertations together, 1723, fol. He likewiſe was F. R. S. and communicated three pieces, inſerted in "The Philoſophical Tranſactions," one, concerning the effects of thunder and lightning

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lightning at Sampford Courtney in Devonſhire, Oct. 7, 1711. 2. An account of the Sunk-iſlands in the Humber, recovered from the ſea. 3. Remarks on the plague at Copenhagen in 1711.

It was ſaid of him that he underſtood ſixteen languages; but it is certain, that he was maſter of the Greek, Latin, French, High and Low Dutch, Portugueze, and Italian. Though he was well qualified for employment, he had none, but that of gentleman-uſher to George Prince of Denmark. After a uſeful and well-ſpent life, he died in the year 1724. He was a very pious and good man, and earneſt in promoting the advancement of religion, and the intereſt of true chriſtianity: for which purpoſe, he kept a large correſpondence abroad.

CHAMBERS (EPHRAIM), author of the ſcientific dictionary which goes under his name, was born at Milton, in the county of Weſtmorland. His parents were diſſenters of the preſbyterian perſuaſion; and his education no other than that common one which is intended to qualify a youth for trade and commerce. When he became of a proper age, he was put apprentice to Mr. Senex the globe-maker, a buſineſs which is connected with literature, and eſpecially with aſtronomy and geography. It was during Mr. Chambers's reſidence with this ſkilful mechanic, that he contracted that taſte for ſcience and learning which accompanied him through life, and directed all his purſuits. It was even at this time that he formed the deſign of his grand work, the Cyclopædia; and ſome of the firſt articles of it were written behind the counter. Having conceived the idea of ſo great an undertaking, he juſtly concluded that the execution of it would not conſiſt with the avocations of trade; and, therefore, he quitted Mr. Senex, and took chambers at Gray's-Inn, where he chiefly reſided during the reſt of his days. The firſt edition of the Cyclopædia, which was the reſult of many years intenſe application, appeared in 1728, in two vols. fol. It was publiſhed by ſubſcription, the price being 4l. 4s. and the liſt of ſubſcribers was very reſpectable. The dedication, which was to the king, is dated October 15, 1727.

The reputation that Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In leſs than ten years time, a ſecond edition became neceſſary; which accordingly was printed, with corrections and additions, in 1738. It having been intended, at firſt, to give a new work, inſtead of a new edition, Mr. Chambers had prepared a conſiderable part of the copy with that view, and more than 20 ſheets were actually printed off. The purpoſe of the proprietors according to this plan, was to have publiſhed a volume in the winter of 1737, and to have proceeded annually in ſupplying an additional volume, till the whole was completed. But from this deſign they were diverted, by the alarm they took at an act then agi-

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tated in parliament, in which a clauſe was contained, obliging the publiſhers of all improved editions of books to print the improvements ſeparately. The bill, which carried in it the appearance of equity, but which, perhaps, might have created greater obſtructions to the cauſe of literature than a tranſient view of it could ſuggeſt, paſſed the houſe of commons, but was rejected in the houſe of lords.

In an advertiſement prefixed to the ſecond edition of the Cyclopædia, Mr. Chambers endeavoured to obviate the complaints of ſuch readers as might have been led to expect (from a paper of his publiſhed ſome time before) a new work, inſtead of a new edition. Whilſt this edition was in agitation, Mr. Bowyer, the learned printer, had conceived ſome extenſive ideas of improving the dictionary; but the plan, whatever it was, doth not appear to have been reduced to practice.

Mr. Clarke of Chicheſter, writing to his friend Bowyer upon the occaſion, ſaid, "Your project of improving and correcting Chambers is a very good one; but alas! who can execute it? You ſhould have as many undertakers, as profeſſions; nay, perhaps, as many antiquaries, as there are different branches of ancient learning." Mr. Bowyer had, alſo, a diſpute with Mr. Chambers concerning the title of the work. So favourable was the public reception of the ſecond edition of Chambers's Dictionary, that a third was called for in the very next year, 1739; a fourth two years afterwards, in 1741, and a fifth in 1746. This rapid ſale of ſo large and expenſive a work, is not eaſily to be parallelled in the hiſtory of literature: and muſt be conſidered, not only as a ſtriking teſtimony of the general eſtimation in which it is held, but, likewiſe, as a ſtrong proof of it's great utility.

Although the Cyclopædia was the grand buſineſs of Mr. Chambers's life, and may be regarded as almoſt the ſole foundation of his fame, his attention was not wholly confined to this undertaking. He was concerned in a periodical publication, entitled, "The Literary Magazine," which was begun in 1735. In this work he wrote a variety of articles, and particularly, a review of Morgan's "Moral Philoſopher." He was engaged, likewiſe, in conjunction with Mr. John Martyn, F. R. S. and profeſſor of botany at Cambridge, in preparing for the preſs a tranſlation and abridgment of the "Philoſophical Hiſtory and Memoirs of the Royal Academy of Sciences at Paris; or an Abridgment of all the Papers relating to Natural Philoſophy which have been publiſhed by the Members of that illuſtrious ſociety." This undertaking, when completed, was comprized in five volumes 8vo, which did not appear till 1742, ſome time after our author's deceaſe, when they were publiſhed in the joint names of Mr. Martyn and Mr. Chambers. Mr. Martyn, in a ſubſequent publication, hath paſſed a ſevere cenſure upon the

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ſhare which his fellow-labourer had in the abridgment of the Pariſian papers.

The only work beſides, that we find aſcribed to Mr. Chambers, is a tranſlation of the "Jeſuit's Perſpective," from the French; which was printed in 4to, and hath gone through ſeveral editions. How indefatigable he was in his literary and ſcientific collections, is manifeſt from a circumſtance which uſed to be related by Mr. Airey, who was ſo well known to many perſons by the vivacity of his temper and converſation, and his bold avowal of the principles of infidelity.

This gentleman, in the very early part of his life, was five years (from 1728 to 1733) amanuenſis to Mr. Chambers; and, during that time, copied nearly 20 folio volumes, ſo large as to comprehend materials, if they had been publiſhed, for printing 30 volumes in the ſame ſize. Mr. Chambers, however, acknowledged, that if they were printed, they would neither be ſold nor read. His cloſe and unremitting attention to his ſtudies at length impaired his health, and obliged him occaſionally to take a lodging at Canonbury-houſe, Iſlington. This not having greatly contributed to his recovery, he made an excurſion to the ſouth of France, but did not reap that benefit from it which he had himſelf hoped, and his friends wiſhed. Returning to England, he died at Canonbury-houſe, and was buried at Weſtminſter.

The intellectual character of Mr. Chambers was ſagacity and attention. His application was indefatigable, his temper chearful, but ſomewhat haſty and impetuous; and in his religious ſentiments he was no ſlave to the opinions commonly received. His mode of life was reſerved; for he kept little company, and had not many acquaintance. He deſerved, by his literary labours, much more than he acquired; the compenſations of bookſellers to authors being at that time far inferior to what, in certain inſtances, they have lately riſen. This deficiency he ſupplied by oeconomy; and in pecuniary matters he was remarkably exact. In his laſt will, made not long before his death, but which was never proved, he declared that he owed no debts, excepting to his taylor for his roquelaure.

We have already mentioned that the Cyclopædia came to a fifth edition in 1746. After this, whilſt a ſixth edition was in agitation, the proprietors thought that the work might admit of a ſupplement, in two additional folio volumes; this ſupplement, which was publiſhed in the joint names of Mr. Scott and Dr. Hill, though containing a number of valuable articles, was far from being uniformly conſpicuous for it's exact judgment and due ſelection; a ſmall part only of it being executed by Mr. Scott, and Dr. Hill's taſk having been diſcharged with his uſual rapidity. Thus the matter reſted for ſome years, when it occurred to the bookſellers, that it might be advantageous to themſelves, and uſeful to the public, to combine

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the ſupplement, when properly corrected and abridged, into one alphabet with the original work, and to introduce ſuch farther improvements and additions as the increaſe of knowledge in general, and of philoſophical knowledge in particular, had lately afforded. In this judicious deſign the proprietors firſt engaged Mr. Ruffhead; and afterwards another gentleman, poſſeſſed of great general ingenuity, ability, and learning, but unluckily not maſter of that accurate and extenſive philoſophical ſcience, which is peculiarly neceſſary to ſuch an undertaking; who finding himſelf embarraſſed, gave up the deſign, which was at length committed to Dr. Rees, who completed the undertaking with great ſucceſs, and reputation to himſelf.

CHAMIER (DANIEL), an eminent proteſtant divine, born in Dauphiny, was long miniſter at Montelimart in that province; from whence he removed in 1612, to Montaubon, to be profeſſor of divinity; and was killed at the ſiege of that place by a cannon ball in 1621. He was no leſs diſtinguiſhed among his party as a ſtateſman than as a divine. No man oppoſed the artifices employed by the court to diſtreſs the proteſtants, with more ſteadineſs and inflexibility. Varillas ſays, it was he who drew up the edict of Nantz. Though politics took up a great part of his time, he acquired a large fund of extenſive learning, as appears from his writings. His treatiſe "De œcumenico pontifice," and his "Epiſtolæ Jeſuiticæ," are commended by Scaliger. His principal work is his "Panſtratie Catholique," in which the controverſy between the proteſtants and Roman catholics is learnedly handled. It was written at the deſire of the ſynod of the reformed churches in France, to confute Bellarmine.

The ſynod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impreſſion of the firſt 3 volumes. Though this work makes four large folio volumes, it is not complete; for it wants the controverſy concerning the church. This would have made a fifth volume, which the author's death prevented him from finiſhing. This body of controverſy was printed at Geneva, in 1626, under the care of Turretin profeſſor of divinity. An abridgment of it was publiſhed in the ſame city, 1643, in one volume fol. by Frederic Spanheim the father. His "Corpus theologicum," and his "Epiſtolæ Jeſuiticæ," were printed in a ſmall folio volume, 1693.

CHAMPAGNE (PHILIP of), a celebrated painter, was born at Bruſſels in 1602. He diſcovered an inclination to painting from his youth; and owed but little to maſters for the perfection he attained in it, excepting that he learned landſcape from Fouquiere. In all other branches of his art nature was his maſter, and he is ſaid to have followed her very faithfully. At 19 years of age, he ſet off

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for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Pouſſin alſo dwelt; and theſe two painters became very good friends.

Du Cheſne, painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxemburgh, and ſet Pouſſin and Champagne at work under him. Pouſſin did a few ſmall pieces in the cieling, and Champagne drew ſome ſmall pictures in the queen's apartment. Her majeſty liked them ſo well, that Du Cheſne grew jealous of him; upon which Champagne, who loved peace, returned to Bruſſels, with an intent to go through Germany into Italy. He was ſcarcely got there, when a letter came to him from the abbot of St. Ambroſe, who was ſurveyor of the buildings, to advertiſe him of Du Cheſne's death, and to invite him back to France. He accordingly returned thither, and was preſently made director of the queen's painting, who ſettled on him a yearly penſion of 1200 livres, and allowed him lodgings in the palace of Luxemburgh. Being a lover of his buſineſs, he went through a great deal of it.

There are a vaſt number of his pieces at Paris, and other parts of the kingdom: and among other places, ſome of his pictures are to be ſeen in the chapter houſe of Notre-dame at Paris, and in ſeveral churches in that city; without reckoning an infinity of portraits, which are noted for their likeneſs, as well as for being finiſhed to a very high degree. The queen alſo ordered him to paint the vault of the Carmelites church in the ſuburbs of St. James, where his crucifix is much eſteemed: but the beſt of his works is thought to be his platform or cieling in the king's apartment at Vincennes, made on the ſubject of the peace in 1659. After this he was made rector of the royal academy of painting, which office he exerciſed many years.

He had been a long while famous in his profeſſion, when Le Brun arrived at Paris from Italy; and, though Le Brun was ſoon at the head of the art, and made principal painter to the king, he ſhewed no diſguſt at the preference that was given to his detriment and loſs. There is another inſtance upon record of Champagne's goodneſs of diſpoſition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen-mother's ſervice; but Champagne refuſed. The cardinal's chief valet de chambre aſſured him farther, that whatever he would aſk, his eminency would grant him; to which Champagne replied, "if the cardinal could make me a better painter, the only thing I am ambitious of, it would be ſomething; but ſince that was impoſſible, the only honour he begged of his emineney was the continuance of his good graces." It is ſaid, the cardinal was highly affected with the integrity of the painter; who, though he refuſed to enter into his ſervice, did not however refuſe to work for him. Among other things

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things he drew his picture, and it is ſuppoſed to be one of the beſt pieces he ever painted.

Champagne died in 1674, having been much beloved by all that knew him, both as a good painter and a good man. He had a ſon and two daughters by his wife, Du Cheſne's daughter, whom he married after her father's death: but two of theſe children dying before him, and the third retiring to a nunnery, for ſhe was a daughter, he left his ſubſtance to John Baptiſte de Champagne, his nephew. John Baptiſte was alſo born at Bruſſels, and bred up in the profeſſion of painting under his uncle; whoſe manner and guſto he always followed, though he ſpent 15 months in Italy. He lived in the moſt friendly and affectionate manner with his uncle, and died profeſſor of the academy of painting at Paris, in 1688, aged 42 years.

CHANDLER (Mrs. MARY), an Engliſh lady, who diſtinguiſhed herſelf by her talent for poetry, was born at Malmeſbury in Wiltſhire, in 1687. Her father was a diſſenting miniſter at Bath, whoſe circumſtances made it neceſſary that ſhe ſhould be brought up to buſineſs; and accordingly ſhe became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almoſt be collected from the beautiful lines upon ſolitude, which are to be found among the poems ſhe publiſhed; for they ſeem to have been written from the heart, and breathe a true ſpirit of piety and philoſophy.

She was obſerved from her childhood to have a turn for poetry, often entertaining her companions with riddles in verſe; and was extremely fond, at that time of life, of Herbert's poems. In her riper years, ſhe applied herſelf to the ſtudy of the beſt modern poets; and of the ancient ones alſo, as far as tranſlations could aſſiſt her. She is ſaid to have liked Horace better than either Virgil or Homer; becauſe he did not deal ſo much in fable as they, but treated of ſubjects, which lay within the ſphere of nature, and had a relation to common life. Her poem upon the Bath had the full approbation of the public; and ſhe was complimented for it particularly by Pope, with whom ſhe was acquainted. She had the misfortune to be deformed, which determined her to live ſingle; though ſhe had a ſweet countenance, and was ſolicited to marry. In this ſtate ſhe died, after about two years illneſs, Sept. 11, 1745, aged 57.

CHANDLER (SAMUEL), an eminent diſſenting miniſter, was born at Hungerford in Berkſhire, in 1693, where his father was then paſtor of a congregation of proteſtant diſſenters. He early diſcovered a genius for literature, which was carefully cultivated; and being placed under proper maſters, he made a very uncommon progreſs in claſſical learning, and eſpecially in the Greek tongue.

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As it was intended by his friends to bring him up for the miniſtry, he was ſent to an academy at Bridgewater: but was ſoon removed to Glouceſter, that he might become a pupil to Mr. Samuel Jones, a diſſenting miniſter of great erudition and abilities, who had opened an academy in that city. This academy was ſoon transferred to Tewkſbury, at which place Jones preſided over it for many years with very high and deſerved reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progreſs in literature, and ſuch the ſkill and diſcernment with which he directed their ſtudies, that it was a ſingular advantage to be placed under ſo able and accompliſhed a tutor. Chandler made the proper uſe of ſo happy a ſituation; applying himſelf to his ſtudies with great aſſiduity, and particularly to critical, biblical, and oriental learning. Among the pupils of Mr. Jones were Mr. Joſeph Butler, afterwards biſhop of Durham, and Mr. Tho. Secker, afterwards archbiſhop of Canterbury. With theſe eminent perſons he contracted a friendſhip that continued to the end of their lives, notwithſtanding the different views by which their conduct was afterwards directed, and the different ſituations in which they were placed.

Mr. Chandler, having finiſhed his academical ſtudies, began to preach about July, 1714; and being ſoon diſtinguiſhed by his talents in the pulpit, he was choſen, in 1716, miniſter of the preſbyterian congregation at Peckham, near London, in which ſtation he continued ſome years. Here he entered in the matrimonial ſtate, and began to have an increaſing family, when, by the fatal South-ſea ſcheme of 1720, he unfortunately loſt the whole fortune, which he had received with his wife. His circumſtances being thereby embarraſſed, and his income as a miniſter being inadequate to his expences, he engaged in the trade of a bookſeller, and kept a ſhop in the Poultry, London, for about two or three years, ſtill continuing to diſcharge the duties of the paſtoral office. It may not be improper to obſerve, that in the earlier part of his life, Mr. Chandler was ſubject to frequent and dangerous fevers; one of which confined him more than three months, and threatened by it's effects to diſable him for public ſervice. He was, therefore, adviſed to confine himſelf to a vegetable diet, which he accordingly did, and adhered to it for 12 years. This produced ſo happy an alteration in his conſtitution, that though he afterwards returned to the uſual way of living, he enjoyed an uncommon ſhare of ſpirits and vigour till 70.

While Mr. Chandler was miniſter of the congregation at Peckham, ſome gentlemen, of the ſeveral denominations of diſſenters in the city, came to a reſolution to ſet up and ſupport a weekly evening lecture at the Old Jewry, for the winter half year. The ſubjects to be treated in this lecture were the evidences of natural and revealed religion, and anſwers to the principal objections againſt them. Two of the moſt eminent young miniſters among the diſ-

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fenters were appointed for the execution of this design, of which Mr. Chandler was one, and Mr. afterwards Dr. Lardner, who is so justly celebrated for his learned writings, was another. But after some time this lecture was dropped, and another of the same kind set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed for this service.

In the course of this lecture, he preached some sermons on the confirmation which miracles gave to the divine mission of Christ, and the truth of religion; and vindicated the arguments against the objections of Collins, in his "Discourse of the Grounds and Reasons of the Christian Religion." These sermons, by the advice of a friend, he enlarged and threw into one form of a continued treatise, and published, in 8vo, in 1725, under the following title: "A Vindication of the Christian Religion, in two parts: I. A Discourse of the Nature and Use of Miracles. II. An answer to a late book, entitled, A Discourse of the Grounds and Reasons of the Christian Religion."

Having presented a copy of this book to archbishop Wake, his grace expressed his sense of the value of the favour in a letter, which gives honourable testimony to Mr. Chandler's merit. It appears, from the letter, that the archbishop did not then know that the author was any other than a bookseller.

Besides gaining the archbishop's approbation, Mr. Chandler's performance considerably advanced his reputation in general, and contributed to his receiving an invitation, about the year 1726, to settle as a minister with the congregation in the Old Jewry, which was one of the most respectable in London. Here he continued, first as assistant, and afterwards as pastor, for the space of forty years, and discharged the duties of the ministerial office with great assiduity and ability, being much esteemed and regarded by his own congregation, and acquiring a distinguished reputation both as a preacher and a writer.

In 1727, Mr. Chandler published "Reflections on the Conduct of the modern Deists, in their late Writings against Christianity: occasioned chiefly by two books, entitled, A Discourse of the Grounds and Reasons, &c. and the Scheme of literal Prophecy considered: with a preface, containing some remarks on Dr. Rogers's preface to his eight sermons. In this performance he exposed the unfair methods that were employed by the enemies of Christianity in their attack of it, and the disingenuity of their reasoning; and in his preface, he combated some sentiments which had been advanced by Dr. Rogers, canon residentiary of Wells, and chaplain to the prince of Wales, to the prejudice of free inquiry, and the right of private judgment. The following year he published, "A Vindication of the Antiquity and Authority of Daniel's Prophecies, and

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and their application to Jesus Christ; in answer to the objections of the author of the Scheme of literal prophecy considered."

In 1731, he published in two volumes, 4to, a translation of "The History of the Inquisition, by Philip à Limborch:" to which he prefixed,, "A large introduction, concerning the rise and progress of persecution, and the real and pretended causes of it." This piece was written with great learning and acuteness, but was attacked by Dr. Berriman, in a pamphlet, entitled, "Brief Remarks on Mr. Chandler's Introduction to the History of the Inquisition." Our author published, in the form of a letter, an answer to these "Remarks," in which he defended himself with great spirit. This engaged Dr. Berriman to write "A Review of his Remarks;" to which Mr. Chandler replied, in a second Letter to William Berriman, D. D. &c. in which his review of his remarks on the introduction to the history of the inquisition is considered, and the characters of St. Athanasius and Martyr Laud, are farther stated and supported. This publication was soon followed by another, entitled, "A Vindication of a Passage of the Right Reverend the Lord Bishop of London, in his second Pastoral Letter, against the Misrepresentations of William Berriman, D. D. in a Letter to his Lordship:" and here the controversy ended. In 1732, our author published, in 8vo, "The dispute better adjusted about the proper time of applying for a repeal of the corporation and test acts, by shewing that some time is proper; in a letter to the author of the dispute adjusted, viz. the Right Rev. Dr. Edmund Gibson, Lord bishop of London."

Among other learned and useful designs which Mr. Chandler had formed, he began a "Commentary on the Prophets;" and in 1735, he published, in 4to, "A Paraphrase and critical Commentary on the Prophecy of Joel;" which he dedicated to the right hon. Arthur Onslow, esq. speaker of the house of commons. He afterwards proceeded a great way in the "Prophecy of Isaiah;" but before he had completed it, he met with the MS. Lexicon and lectures of the famous Arabic professor Schultens, who much recommends explaining the difficult words and phrases of the Hebrew language, by comparing them with the Arabic.

With this light before him, Mr. Chandler determined to study the Hebrew anew, and to drop his commentary till he should thus have satisfied himself, that he had attained the genuine sense of the sacred writings. But this suspension of his design prevented the completion of it; for engagements of a different kind intervened, and he never finished any other commentary on the prophets.

In 1736, he published, in 8vo, "The History of Persecution, in four Parts; viz. 1. Among the Heathens. 2. Under the Christian Emperors. 3. Under the Papacy and Inquisition. 4. Amongst Protestants. With a Preface, containing Remarks on Dr. Rogers's Vindication of the civil Establishment of Religion." In 1741, appeared,

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peared, in 8vo, "A Vindication of the History of the Old Testament; in answer to the misrepresentations and calumnies of Thomas Morgan, M. D. and moral philosopher." He likewise published, in opposition to the same writer, in 1742, "A Defence of the Prime Ministry and Character of Joseph."

In 1744, Mr. Chandler published, in 8vo, "The Witnesses of the Resurrection of Jesus Christ re-examined, and their testimony proved entirely consistent." In 1748, he published, in 8vo, "The Case of Subscription to explanatory Articles of Faith, as a qualification for Admission into the Christian Ministry, calmly and impartially reviewed; in answer to, 1. A late Pamphlet, entitled, The Church of England vindicated, in requiring Subscription from the Clergy to the Thirty-nine Articles. 2. The Rev. Mr. John White's Appendix to his third Letter to a dissenting Gentleman. To which is added, The Speech of the Rev. John Alphonso Turretine, previous to the Abolition of all Subscription at Geneva, translated from a Manuscript in the French."

His writings having procured him a high reputation for learning and abilities, he might easily have obtained the degree of D. D. and offers of that kind were made him; but for some time he declined the acceptance of the diploma, and, as he once said in the pleasantness of conversation, "because so many blockheads had been made doctors." However, upon making a visit in Scotland, in company with his friend the earl of Finlater and Seafield, he, with great propriety, accepted of this honour, which was conferred upon him without solicitation, and with every mark of respect, by the two universities of Edinburgh and Glasgow. He had, likewise, the honour of being afterwards elected F. R. and A. SS.

On the death of George II. in 1760, Dr. Chandler published a sermon on that event, in which he compared that prince to king David. This gave rise to a pamphlet, which was printed in the year 1761, entitled, "The History of the Man after God's own Heart;" wherein the author ventured to exhibit king David as an example of perfidy, lust, and cruelty, fit only to be ranked with a Nero or a Caligula; and complained of the insult that had been offered to the memory of the late British monarch, by Dr. Chandler's parallel between him and the king of Israel. This attack occasioned Dr. Chandler to publish in the following year, "A Review of the History of the Man after God's own Heart; in which the Falsehood and Misrepresentations of the Historian are exposed and corrected." He also prepared for the press a more elaborate work, which was afterwards published in two volumes, 8vo, under the following title: "A Critical History of the Life of David: in which the principal events are ranged in order of time: the chief objections of Mr. Bayle, and others, against the character of this prince, and the scripture account of him, and the occurrences of his reign, are examined and refuted; and the psalms which refer to him explained."

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explained." As this was the laſt, it was, likewiſe, one of the beſt of Dr. Chandler's productions. The greateſt part of this work was printed off at the time of our author's death, which happened May 8, 1766, aged 73.

During the laſt year of his life, he was viſited with frequent returns of a very painful diſorder, which he endured with great reſignation and chriſtian fortitude. He was interred in the burying-ground in Bunhill-fields, on the 16th of the month; and his funeral was very honourably attended by miniſters and other gentlemen. He expreſsly deſired, in his laſt will, that no delineation of his character might be given in his funeral ſermon, which was preached by Dr. Amory. He had ſeveral children; two ſons and a daughter, who died before him, and three daughters, who ſurvived him, one of whom was married to the Rev. Dr. Harwood.

Dr. Chandler was a man of very extenſive learning, and eminent abilities; his apprehenſion was quick, and his judgment penetrating; he had a warm and vigorous imagination; he was a very inſtructive and animated preacher; and his talents in the pulpit, and as a writer, procured him very great and general eſteem, not only among the Diſſenters, but among large numbers of the eſtabliſhed church. He was well known and much reſpected by many perſons of the higheſt rank, and was offered conſiderable preferment in the church; but he ſteadily rejected every propoſition of that kind. He was principally inſtrumental in the eſtabliſhment of the fund for relieving the widows and orphans of poor Proteſtant diſſenting miniſters: the plan of it was firſt formed by him; and it was by his intereſt, and application to his friends, that many of the ſubſcriptions for it's ſupport were procured.

In 1768 four volumes of our author's ſermons were publiſhed by Dr. Amory, according to his own directions in his laſt will; to which was prefixed a neat engraving of him, from an excellent portrait by Mr. Chamberlin. He alſo expreſſed a deſire to have ſome of his principal pieces reprinted in four volumes, 8vo: propoſals were accordingly publiſhed for that purpoſe, but did not meet with ſufficient encouragement. But in 1777 another work of our author was publiſhed, in one volume, 4to, under the following title: "A Paraphraſe and Notes on the Epiſtles of St. Paul to the Galatians and Epheſians, with the doctrinal and practical Obſervations; together with a critical and practical Commentary on the two Epiſtles of St. Paul to the Theſſalonians." Dr. Chandler alſo left, in his interleaved Bible, a large number of critical notes, chiefly in Latin.

CHAPELAIN (JOHN), a French poet, and member of the Royal Academy, was born at Paris in 1595; and is often mentioned by Balzac, Menage, and other learned men. He wrote odes, ſonnets, the laſt words

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words of cardinal Richelieu, and other pieces of poetry; and at laſt diſtinguiſhed himſelf by his heroic poem called "La Pucelle, or France Delivrée." Chapelain ſeems to have ſucceeded to the reputation of Malherbe, and after his death was reckoned the prince of the French poets. Gaſſendus, who was his friend, has conſidered him in this light; and ſays that the "French Muſes have found ſome comfort and reparation for the loſs they have ſuſtained by the death of Malherbe, in the perſon of Chapelain, who has now taken the place of the defunct, and is become the arbiter of the French language and poetry." Sorbiere has not ſcrupled to ſay, that Chapelain "reached even Virgil himſelf in heroic poetry;" and adds, that he was a man of great erudition as well as modeſty. He poſſeſſed this glorious reputation for thirty years; and, for aught we know, might have poſſeſſed it even till now, if he had ſuppreſſed the "Pucelle;" but the publication of this poem, in 1656, ruined his character, in ſpite of all attempts of his friends to ſupport it. He had employed a great many years about it, his friends gave out prodigious things in it's favour, the expectation of the public was raiſed to the utmoſt, and, as is uſual in ſuch caſes, diſappointed. The conſequence of this was, that he was afterwards ſet as much too low in his poetical capacity, as perhaps he was before too high. However, though he is ſaid to have had all the tenderneſs for his "Pucelle," that a father has for an only child, he acted the philoſopher very well upon this occaſion. He bore the outrages, as he thought them, of the poets and critics with great patience; and ſeemed as little ſurpriſed at them, as if he had been prepared to receive them. He contented himſelf with only remonſtrating to theſe gentlemen, that "the good opinion they had previouſly conceived of the "Pucelle" had not been inculcated by him; that he had always thought modeſtly of his own productions; and that the praiſes which had been beſtowed upon his "Pucelle" before it's publication, had given him the greateſt uneaſineſs," &c. The wits were all in confederacy againſt that poem, and there goes a ſtory, that at a tavern in France, where Boileau, Racine, Fontaine, Furetiere, and others uſed to meet, Chapelain's "Pucelle" was always laid upon the table; where the law was, that every man who offended againſt the rules of juſt argumentation or pure expreſſion, ſhould be obliged to read more or fewer lines in it, according to the nature of the offence; with this reſtriction, however, that the moſt enormous ſoleciſm ſhould not ſubject the offender to read more than one whole page.

But as merry as theſe gentlemen might make themſelves, Chapelain had his party; and to ſhew that he had, we will make an extract from M. Huet's "Commentarius de Rebus ſuis." "Chapelain," ſays Huetius, "was a man who acquired a high reputation among the learned for his happy cultivation of letters in general; for his poetry in particular; and for the great advances which, as his friend Gaſſendus teſtifies, he had alſo made in philoſophy and mathematics. I do not mind," ſays he, "the baſe attempts of ſome

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minute and envious poets, who have not half his genius, to leſſen his fame by abuſing his "Pucelle;" their malignity appears ſufficiently from their forwardneſs to judge of a whole work, when only one half of it is publiſhed. It muſt be owned, that Chapelain has not been careful enough to adapt himſelf to the taſte of the age he lives in; which is ſoft, effeminate, impatient of a long work, and unable to raiſe itſelf to the majeſty and ſublimity of an epic poem. I, for my part, who have read through the whole, can ſafely affirm, that if he had lived in happier times, when a true and manly taſte prevailed, his work muſt have met with all the honour and applauſe ſo juſtly due to it; on which account I can by no means aſſent to the judgment of the duke de Montauſieur and M. Conrart, whom Chapelain appointed by will arbiters of this poem: for although he had experienced ſo much unreaſonableneſs in the reception of the firſt part, yet he had the reſolution to finiſh it; and, after fortifying it againſt his adverſaries with a proper preface, left it to theſe friends either to be publiſhed or ſuppreſſed, as they ſhould think moſt for his credit. They thought it fitter to be ſuppreſſed; in my humble opinion very injuriouſly, ſince a work complete in all it's parts muſt appear to infinitely more advantage than when viewed only by halves." Huetius goes on to tell us of the intimacy which ſubſiſted between Chapelain and himſelf; and how, at Chapelain's requeſt, he inſcribed to him his "Journey into Switzerland." "Chapelain," ſays he, "beſides the common motives of friendſhip, had a particular reaſon for deſiring this of me, ſpringing from that ſecret enmity which had formerly ſet him and Menage at variance. I at that time had addreſſed ſomething to Menage, which ſhowed the high opinion I had of him, and the value I ſet upon his friendſhip. This Chapelain enviouſly interpreted, as giving Menage the preference to him, and therefore did not bluſh to ſolicit of me, a little too barefacedly, the ſame teſtimony of regard; upon which I prefixed to my book the following copy of verſes to him, in commendation of his talents for poetry, &c."

Chapelain died at Paris, Feb. 22, 1674, aged 79. He was one of the king's counſellors; very rich, but very covetous, and ſordidly ſtingy. "Peliſſon and I," ſays Menage, "had been at variance a long time with Chapelain; but in a fit of humility he called upon me, and inſiſted that we ſhould go and offer a reconciliation to him, for that it was his intention, as much as poſſible, to live in peace with all men. We went, and I proteſt I ſaw the very ſame billets in the chimney which I had obſerved there twelve years before. He had fifty thouſand crowns in ready caſh by him; and his ſupreme delight was to have his ſtrong box opened, and the bags taken out, that he might contemplate his treaſure. In this manner were his bags about him when he died; which gave occaſion to a certain academician to ſay, "There's our friend Chapelain juſt dead, like "a miller among his bags." He had no occaſion, therefore, to accept

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cept of cardinal Richelieu's offer. Being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a ſtateſman, and was going to publiſh ſomething which he would have paſs for a fine thing, could not deviſe a better expedient than prefixing Chapelain's name to it. "Chapelain," ſays he, "lend "me your name on this occaſion, and I'll lend you my purſe on any "other."

CHAPELLE (CLAUDE EMANUEL LULLIER), a celebrated French poet, ſo called from the place of his nativity, was born in 1621. He was the natural ſon of Francis Lullier, a man of conſiderable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gaſſendus for his maſter in philoſophy; but he diſtinguiſhed himſelf chiefly by his fine turn for poetry. There was an uncommon eaſe in all he wrote, and he was excellent in compoſing with double rhymes. We are obliged to him for that ingenious work in verſe and proſe, called "Voyage de Bachaumont." Many of the moſt ſhining parts in Moliere's comedies it is but reaſonable to aſcribe to him; for Moliere conſulted him upon all occaſions, and paid the higheſt deference to his taſte and judgment. He was intimately acquainted with all the wits of his time, and with many perſons of quality, who uſed to ſeek his company; and we learn from one of his own letters to the marquis of Chilly, that he had no ſmall ſhare in the favour of the king. He is ſaid to have been a very pleaſant, but withal a very voluptuous man. There goes a ſtory, that Boileau met him one day; and as he had a great value for Chapelle, ventured to tell him, in a very friendly manner, that his inordinate love of the bottle would certainly hurt him. Chapelle ſeemed very ſeriouſly affected; but this meeting happening unluckily by a tavern, "Come," ſays he, "let us turn in here, and I promiſe to attend with patience to all that you ſhall ſay." Boileau led the way, in hopes of converting him; but, alas! things ended much otherwiſe; for the preacher and the hearer became both ſo intoxicated, that they were obliged to be ſent home in ſeparate coaches. Chapelle died in 1686, and his works were all reprinted with additions at Amſterdam in 1708.

CHAPMAN (GEORGE), born in 1557, was a man highly celebrated in his time for his dramatic writings and poetry. In 1574 he was ſent to one of the univerſities, it is not known which, where he attained a perfect knowledge of the Greek and Latin tongues, to the ſtudy of which he chiefly confined himſelf, without meddling either with logic or philoſophy. After this he went to London, and became acquainted with Shakſpeare, Jonſon, Sidney, Spenſer, and Daniel. Sir Thomas Walſingham was his patron, and after his deceaſe Thomas Walſingham, Eſq. his ſon. He was alſo reſpected by

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by prince Henry, and Robert earl of Somerset; but the former dying immaturely, and the latter being disgraced for contriving the death of Overbury, all hopes of preferment ceased there. He was encouraged, however, under the reign of James I. and valued by all his old friends; only it is said that Ben Jonson became jealous of him, and endeavoured to suppress his rising fame, as Ben, after the death of Shakspeare, was without a rival. Besides dramatic pieces, Chapman was the author of many other works. He translated "Homer's Iliad," and dedicated it to prince Henry: it is yet looked upon with some respect. He translated his "Odyssey," which was published in 1614, and dedicated it to the earl of Somerset. He was thought to have the spirit of a poet in him, and was indeed no mean genius: Pope somewhere calls him an enthusiast in poetry. He attempted also some part of "Hesiod," and began a translation of Musæus's "De Amoribus Herois et Leandri." He died in 1634, aged 77, and was buried at St. Giles's in the Fields; after which a monument was erected over his grave, at the expence and under the direction of his beloved friend Inigo Jones. He was a man of a reverend aspect and graceful manner, religious and temperate: "qualities," says Wood, "which seldom meet in a poet:" and he was so highly esteemed by the clergy, that some of them have said, that "as Musæus, who wrote the lives of Hero and Leander, had two excellent scholars, Thamarus and Hercules, so had he in England, in the latter end of queen Elizabeth's reign, two excellent imitators in the same argument and subject, namely, Christopher Marlow and George Chapman." He wrote seventeen dramatic pieces; and among them a masque, called "The Temple." This was composed by him at the request of the gentlemen of the Middle Temple and Lincoln's Inn, on the occasion of the marriage of the princess Elizabeth, only daughter of James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia; and it was performed before the king at Whitehall, in Feb. 1613-14, at the celebration of their nuptials, with a description of their whole shew, as they marched from the master of the rolls' house to the court, with all their noble consorts and attendants, invented, fashioned, and exhibited, by the author's friend, Inigo Jones.

CHAPPEL (William), a very learned and pious divine, bishop of Cork, Cloyne, and Ross, in Ireland, was descended, as he himself tells us, from parents in but narrow circumstances, and born at Lexington in Nottinghamshire, December 10, 1512. He was sent to a grammar-school at Mansfield in the same county; and thence, at the age of seventeen, removed to Christ's college in Cambridge; of which, after having taken his degrees of bachelor and master of arts, he was elected fellow in 1607. He became as eminent a tutor as any in the university; and was also remarkable for his abilities as a disputant,

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disputant, concerning which there is an anecdote or two preserved that are well worth relating. In 1624 king James visited the university of Cambridge, lodged in Trinity college, and was entertained with a philosophical act, and other academical performances. At these exercises Dr. Roberts, of Trinity college, was respondent at St. Mary's; where Chappel, as opponent, pushed him so hard, that, finding himself unable to keep up the dispute, he fainted. Upon this the king, who valued himself much upon his skill in such matters, undertook to maintain the question, but with no better success than the doctor; for Chappel was so much his superior at these logical weapons, that his majesty openly professed his joy to find a man of great talents so good a subject. Many years after this, Sir William St. Leger riding to Cork with the popish titular dean of that city, it fell out, that Chappel, then dean of Cashel, and provost of Dublin, accidentally overtook them; upon which Sir William, who was then president of Munster, proposed, that the two deans should dispute; which, though Chappel was not forward to accept, yet he did not any ways decline. But the popish dean, with great dexterity and address, extricated him from this difficulty, saying, "Excuse me, Sir; I don't care to dispute with one who is wont to kill his man."

But to return.—It is probable that he would have spent his days in college, if he had not received an unexpected offer from Laud, then bishop of London, of the deanery of Cashel in Ireland; which preferment, though, as himself tells us, he was much disturbed at Cambridge by the calumnies of some who envied his reputation, he was yet very unwilling to accept; for being a man of a quite easy temper, he had no inclination to stir, nor was at all ambitious of dignities: but he determined at length to accept the offer, went over to Ireland accordingly, and was installed dean of Cashel, August 20, 1663. Soon after he was made provost of Trinity college in Dublin, by Laud, then archbishop of Canterbury, and chancellor of the university of Dublin; who, desirous of giving a new form to the university, looked upon Chappel as the propereſt person to settle the establishment that was proposed. Chappel took vast pains to decline this charge, the burden of which he thought too heavy for his shoulders; and for this purpose returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and resigned his fellowship; which to him, as himself says, was the sweetest of earthly preferments. He also visited his native country; and taking his last leave of his ancient and pious mother, he returned to Ireland in August. He was elected provost of Trinity college, and had the care of it immediately committed to him; though he was not sworn into it till June 5, 1637, on account of the new statutes not being sooner settled and received. The exercises of the university were never more strictly looked to, nor the discipline better observed, than in his time; only the lecture for teaching Irish was, after his admission, wholly waved: yet, that he might mix something of the

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pleaſant with the profitable, and that young minds might not be oppreſſed with too much ſeverity, he inſtituted, as Sir James Ware tells us, among the Juniors, a Roman commonwealth, which continued during the Chriſtmas vacation, and in which they had their dictators, conſuls, cenſors, and other officers of ſtate, in great ſplendor. And this ſingle circumſtance may ſerve to give us a true idea of the man, who was remarkable for uniting in his diſpoſition two different qualities, ſweetneſs of temper, and ſeverity of manners.

In 1638 his patrons, the earl of Strafford, and the archbiſhop of Canterbury, preferred him to the biſhoprics of Cork, Cloyne, and Roſs; and he was conſecrated at St. Patrick's, Dublin, Nov. 11, though he had done all he could to avoid this honour. By the king's command, he continued in his provoſtſhip for ſome time, but at laſt reſigned it, July 20, 1640; before which time he had endeavoured to obtain a ſmall biſhopric in England, that he might return to his native country, as he tells us, and die in peace: but his endeavours were fruitleſs, and he was left in Ireland to feel all the fury of the ſtorm which he had long foreſeen. He was attacked in the Houſe of Commons with great bitterneſs by the puritan party, and obliged to come from Dublin to Cork, and to put in ſureties for his appearance. June 1641 articles of impeachment were exhibited againſt him to the Houſe of Peers, conſiſting of fourteen, though the ſubſtance of them was reduced to two: the firſt, perjury, on a ſuppoſed breach of his oath, as provoſt; the ſecond, malice towards the Iriſh, founded on diſcontinuing the Iriſh lecture, during the time of his being provoſt. The proſecution was urged with great violence; and for no other reaſon, but becauſe he had enforced uniformity and ſtrict church diſcipline in the college, in oppoſition to the fanaticiſm of thoſe times.

This divine's fate was ſomewhat peculiar; for though the moſt conſtant and even man alive, yet he was abuſed at Cambridge for being a Puritan, and in Ireland for being a Papiſt. While he laboured under theſe great troubles, he was expoſed to ſtill greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was ſtill depending; but at length obtained leave to embark for England, for the ſake of returning thence to Cork; which from Dublin, as things ſtood, he could not ſafely do. He embarked Dec. 26, 1641, and the next day landed at Milford Haven, after a double eſcape, as himſelf phraſes it, from the Iriſh wolves and the Iriſh ſea. He went from Milford Haven to Pembroke, and thence to Tenby, where information was made of him to the mayor, who committed him to gaol Jan. 25. After lying there ſeven weeks, he was ſet at liberty by the intereſt of Sir Hugh Owen, a member of parliament, upon giving bond in a thouſand pounds for his appearance, and March 16 ſet out for Briſtol.

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Here he learnt that the ship bound from Cork to England, wherein were a great part of his effects, was lost near Minehead; and therein, among other things, perished his choice collection of books. After such a series of misfortunes, and the civil confusions increasing, he withdrew to his native soil, where he spent the remainder of his life in retirement and study; and died at Derby, where he had some time resided, upon Whitsunday, 1649.

We know but little of his family; only we learn from the inscription upon his monument, that "he had a younger brother, while he lived, named John Chappel, who was also a very eminent divine, and born for the pulpit; but that he went to heaven before him, and his remains are buried in the church of Mansfield-Woodhouse." This monument was erected to his memory some years after his decease, in the church of Bilstrop in Nottinghamshire; where he was buried by the pious care of Dr. Richard Sterne, archbishop of York.

He published the year before his death "Methodus concionandi," that is, "The Method of Preaching," which, for it's usefulness was also translated into English. His "Use of Holy Scripture" was printed afterwards in 1653. He left behind him also his own life, written by himself in Latin, which has been twice printed; first from a MS. in the hands of Sir Philip Sydenham, Bart. by Hearne, and a second time by Peck, from a MS. still preserved in Trinity-hall, Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from Mr. Beaupré Bell: "'Tis certain THE WHOLE DUTY OF MAN was written by one who suffered by the troubles in Ireland; and some lines in this piece give great grounds to conjecture that bishop Chappel was the author. March 3, 1734."

Thus we see this prelate, as well as many other great and good persons, comes in for part of the credit of that excellent book; yet there is no explicit evidence of his having been the author of it. It appears, indeed, to have been written before the death of Charles I. although it was not published till 1657, and the manner of it is agreeable enough to this prelate's plain and easy way of writing; but then there can be no reason given why his name should be suppressed in the title-page, when a posthumous work of his was actually published with it but a few years before.

CHARDIN (Sir JOHN), a famous voyager, was the son of a Protestant jeweller at Paris, and born there in 1643; but, it is presumed, quitted his native country, and removed to London, upon the revocation of the edict of Nantz, in 1685. He went to Persia and the East Indies, and trafficked in jewels. Charles II. King of England, conferred upon him the honour of knighthood. He died at London in 1713. His "Voyages," translated into English, Flemish, and German, have always been much esteemed, as very curious, and very true: in this latter circumstance, it is said, very unlike the voy-

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ages of Paul Lucas, and many others, who ſeem to have run about the world for no other purpoſe but to collect and propagate ridiculous lies. Chardin gives a very good idea of Perſia, it's religion, cuſtoms, manners; and his deſcription of other oriental countries which he viſited is no leſs exact.

CHARES, an ancient ſtatuary, and diſciple of Lycippus, who immortalized himſelf by the Coloſſus of the Sun at Rhodes, which has been reckoned one of the ſeven wonders of the world. This ſtatue was of braſs, and above an hundred feet high; and was placed at the entrance of the harbour at Rhodes, with the feet upon two rocks, in ſuch a manner, that ſhips could paſs in full ſail betwixt them. Chares employed twelve years upon it; and after ſtanding forty-ſix, it was thrown down by an earthquake. Moavius, a caliph of the Saracens, who invaded Rhodes in 667, ſold it to a Jew merchant, who is ſaid to have loaded nine hundred camels with the materials of it.

CHARKE (CHARLOTTE), was youngeſt daughter of Colley Cibber, the player, and afterwards poet laureat. At eight years old ſhe was put to ſchool, but had an education more ſuitable to a boy than a girl; and as ſhe grew up followed the ſame plan, being more frequently in the ſtable than in the bed-chamber, and miſtreſs of the curry-comb, though ignorant of the needle. Her very amuſements all took the ſame maſculine turn; ſhooting, hunting, riding races, and digging in a garden, being ever her favourite exerciſes. She alſo relates an act of her proweſs when a mere child, in protecting the houſe when in expectation of an attack from thieves, by the firing of piſtols and blunderbuſſes out at the windows. All her actions ſeem to have had a boyiſh miſchievouſneſs in them, and ſhe ſometimes appears to have run great riſque of ending them with the moſt fatal conſequences. This wildneſs, however, was put ſome check to by her marriage, when very young, with Mr. Richard Charke, an eminent performer on the violin; immediately after which ſhe launched into the billows of a ſtormy world, where ſhe was, through the remainder of her life, buffetted about without ever once reaching a peaceful harbour. Her huſband's inſatiable paſſion for women ſoon gave her juſt cauſe of uneaſineſs, and in a ſhort time appears to have occaſioned a ſeparation.

She then applied to the ſtage, apparently from inclination as well as neceſſity, and opened with the little part of Mademoiſelle in the Provoked Wife, in which ſhe met with all the ſucceſs ſhe could expect. From this ſhe roſe in her ſecond and third attempts to the capital characters of Alicia in Jane Shore, and Andromache in the Diſtreſſed Mother; in which, notwithſtanding the remembrance of Mrs. Porter and Mrs. Oldfield, ſhe met with great indulgence from the audience; and being remarkable for reading well, was ſuffered, upon certain emergencies, to read characters of no leſs importance than

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than thoſe of Cleopatra and queen Elizabeth. She was after this engaged at a good ſalary, and ſufficient ſupply of very conſiderable parts, at the Haymarket, and after that at Drury-lane. In a word, ſhe ſeemed well ſettled, and likely to have made no inglorious figure in theatrical life, had not that ungovernable impetuoſity of paſſions, which ran through all her actions, induced her to quarrel with Fleetwood, the then Manager; whom ſhe not only left on a ſudden, without any notice given, but even vented her ſpleen againſt him in public by a little dramatic farce, called "The Art of Management;" and though Fleetwood not only forgave that injury, and reſtored her to her former ſtation, yet ſhe acknowledges that ſhe afterwards very ungratefully left him a ſecond time, without any blame on his part.

Her adventures, during the remainder of her life, are nothing but one variegated ſcene of diſtreſſes, of a kind which no one can be a ſtranger to, who has either ſeen or read the accounts of the moſt wretched of all human beings, the members of a mere ſtrolling company of actors; we ſhall therefore be excuſed the entering into particulars. In 1755 ſhe came to London, where ſhe publiſhed the "Narrative of her own Life:" whether the profits of her book enabled her to ſubſiſt for the ſhort remainder of it, without ſeeking for farther adventures, is uncertain; death, however, put a period to it in 1759, and thereby to one continued courſe of miſery, the evident conſequence of folly, imprudence, and abſurdity.

CHARLES XII. (of Sweden), was born June 27, 1682; and ſet off in the ſtyle, and with the ſpirit of Alexander the Great. His preceptor aſking him what he thought of that hero? "I think," ſays Charles, "that I ſhould chuſe to be like him." "Aye, but," ſays the tutor, "he only lived thirty-two years." "Oh," anſwered the prince, "that is long enough, when a man has conquered kingdoms." Impatient to reign, he cauſed himſelf to be declared of age at fifteen; and at his coronation he ſnatched the crown from the archbiſhop of Upſal, and put it upon his head himſelf, with an air of grandeur which ſtruck the people.

Frederic IV. king of Denmark, Auguſtus king of Poland, and Peter czar of Muſcovy, taking advantage of his minority, entered all three into a confederacy againſt this youth. Charles, aware of it, though ſcarce eighteen, attacked them one after another. He haſtened firſt to Denmark, beſieged Copenhagen, forced the Danes into their intrenchments, and cauſed a declaration to be made to king Frederic, that, "if he did not do juſtice to the duke of Holſtein, his brother-in-law, againſt whom he had committed hoſtilities, he muſt prepare to ſee Copenhagen deſtroyed, and his kingdom laid waſte by fire and ſword." Theſe menaces brought on the treaty of Frawendal; in which, without any advantages to himſelf,

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but quite content with humbling his enemy, he demanded and obtained all he wiſhed for his ally.

This war being finiſhed in leſs than ſix weeks, in the courſe of the year 1700, he marched againſt the Ruſſians, who were then beſieging Narva with an hundred thouſand men. He attacked them with eight thouſand, and forced them into their intrenchments. Thirty thouſand were ſlain or drowned, twenty thouſand aſked for quarter, and the reſt were taken or diſperſed. Charles permitted half the Ruſſian ſoldiers to return without arms, and half to repaſs the river with their arms. He detained none but the commanders in chief; to whom, however, he returned their arms and their money. Among theſe there was an Aſiatic prince, born at the foot of Mount Caucaſus, who was now to live captive amidſt the ice of Sweden; "which," ſays Charles, "is juſt the ſame as if I were ſome time to be a priſoner among the Crim-Tartars;" words which the capriciouſneſs of Fortune cauſed afterwards to be recollected, when this Swediſh hero was forced to ſeek an aſylum in Turkey. It is to be noted, that Charles had only one thouſand two hundred killed, and eight hundred wounded, at the battle of Narva.

The conqueror turned himſelf now to be revenged upon the king of Poland. He paſſed the river Duna, beat marſhal Stenau, who diſputed the paſſage with him, forced the Saxons into their ports, and gained a ſignal victory over them. He haſtened to Courland, which ſurrendered to him, paſſed into Lithuania, made every thing bow down before him, and went to ſupport the intrigues of the cardinal primate of Poland, in order to deprive Auguſtus of the crown. Being maſter of Warſovia, he purſued him, and gained the battle of Cliſsaw, though his enemy oppoſed to him prodigies of valour. He again fell in with the Saxon army, commanded by Stenau, beſieged Thorn, and cauſed Staniſlaus to be elected king of Poland. The terror of his arms carried all before them; the Ruſſians were eaſily diſperſed; Auguſtus, reduced to the laſt extremities, ſued for peace; and Charles, dictating the conditions of it, obliged him to renounce his kingdom, and acknowledge Staniſlaus.

This peace was concluded in 1706, and now he might and ought to have been reconciled with the czar Peter; but he choſe to turn his arms againſt him, apparently with a deſign to dethrone him, as he had dethroned Auguſtus. Peter was aware of it, and ſaid, that his brother Charles affected to be Alexander, but would be greatly diſappointed, if he expected to find him Darius." Charles left Saxony in the autumn of 1707, with an army of forty-three thouſand men: the Ruſſians abandoned Grodno at his approach; he drove them before him, paſſed the Boriſthenes, treated with the Coſacks, and came to encamp upon the Dezena; and, after ſeveral advantages, was marching to Moſcow, through the deſerts of the Ukraine. But fortune abandoned him at Pultowa, July 1709; where he was beaten

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beaten by Peter, wounded in the leg, had all his army either deſtroyed or taken priſoners, and forced to ſave himſelf by being carried off in a litter; and thus reduced to ſeek an aſylum among the Turks, he gained Oczakow, and returned to Bender; all which replaced Auguſtus on the throne of Poland, and immortalized Peter.

The grand ſeignior gave Charles a handſome reception, and appointed him a guard of four hundred Tartars. The king of Sweden's view, in coming to Turkey, was to excite the Porte againſt the czar Peter; but not ſucceeding, either by menaces or intrigues, he grew in time obſtinate and reſtive, and even braved the grand ſeignior, although he was his priſoner. The Porte wanted much to get rid of their gueſt, and at length was compelled to offer a little violence. Charles intrenched himſelf in his houſe at Bender, and defended himſelf againſt an army with forty domeſtics, and would not ſurrender till his houſe was on fire. From Bender he was removed to Demotika, where he grew ſulky, and was reſolved to lie in bed all the time he ſhould be there; and he actually did lie in bed ten months, feigning to be ſick.

Meanwhile his misfortunes increaſed daily. His enemies, taking advantage of his abſence, deſtroyed his army; and took from him not only his own conqueſts, but thoſe of his predeceſſors. At length he left Demotika, travelled poſt, with two companions only, through Franconia and Mecklenburgh, and arrived on the eleventh day at Stralſund, Nov. 22, 1714. Beſet in this town, he ſaved himſelf in Sweden, now reduced to a moſt deplorable condition. But his misfortunes had not cooled his paſſion for warring; he attacked Norway with an army of 20,000 men; he formed the ſiege of Frederickſhall in December 1718; where, as he was viſiting the works of his engineers by ſtar-light, he was ſtruck upon the head with a ball, and killed upon the ſpot. His death happened on Dec. 11.

Thus periſhed Charles, and all his projects; for he was meditating deſigns which would have changed the face of Europe. The czar was uniting with him to re-eſtabliſh Staniſlaus, and dethrone Auguſtus. He was about to furniſh ſhips to drive the houſe of Hanover from the throne of England, and replace the Pretender in it; and the land forces at the ſame time to attack George I. in his ſtates of Hanover, and eſpecially in Bremen and Verden, which he had taken from Charles.

"Charles XII." ſays Monteſquieu, "was not Alexander, but would have been Alexander's beſt ſoldier." Henaut obſerves, "that Charles in his projects had no reliſh for the probable; to furniſh goût to him, ſucceſs muſt lie beyond the bounds of probability." Doubtleſs he might be called the Quixote of the North. He carried, as his hiſtorian ſays, all the virtues of the hero to an exceſs which made them as dangerous and pernicious as the oppoſite vices. His firmneſs was obſtinacy, his liberality profuſion, his courage raſhneſs, his ſeverity cruelty: he was, in his laſt years, leſs a king than a tyrant,

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tyrant, and more a ſoldier than a hero. The projects of Alexander, whom he affected to imitate, were not only wiſe, but wiſely executed; whereas Charles, knowing nothing but arms, never regulated any of his movements by policy, according to the exigencies of the conjuncture, but ſuffered himſelf to be borne along by a brutal courage, which often led him into difficulties, and at length occaſioned his death. He was a ſingular man, rather than a great man.

As to his perſon, he was tall and of a noble mien, had a fine open forehead, large blue eyes, flaxen hair, fair complexion, a handſome noſe, but little beard, and a laugh not agreeable. His manners were harſh and auſtere, not to ſay ſavage; and, as to religion, he was indifferent towards all, though exteriouſly a Lutheran. A few anecdotes will illuſtrate his character. No dangers, however great, made the leaſt impreſſion upon him: when a horſe or two were killed under him at the battle of Narva, in 1700, he leaped nimbly upon freſh ones, ſaying, "Theſe people find me exerciſe." One day, when he was dictating letters to a ſecretary, a bomb fell through the roof into the next room of the houſe where they were ſitting. The ſecretary, terrified leſt the houſe ſhould come down upon them, let his pen drop out of his hand. "What is the matter?" ſays the king, calmly. The ſecretary could only reply, "Ah, Sir, the bomb!" "The bomb!" ſays the king; "what has the bomb to do with what I am dictating to you? Go on."

He preſerved more humanity than is uſually found among conquerors. Once, in the middle of an action, finding a young Swediſh officer wounded, and unable to march, he obliged the officer to take his horſe, and continued to command his infantry on foot. The princeſs Lubomirſki, who was very much in the intereſt and good graces of Auguſtus, falling by accident into the hands of one of his officers, he ordered her to be ſet at liberty; ſaying, "that he did not make war with women." One day, near Leipſic, a peaſant threw himſelf at his feet, with a complaint againſt a grenadier, that he had robbed him of certain eatables provided for himſelf and his family. "Is it true," ſaid Charles ſternly, "that you have robbed this man?" The ſoldier replied, "Sir, I have not done near ſo much harm to this man, as your majeſty has done to his maſter; for you have taken from Auguſtus a kingdom, whereas I have only taken from this poor ſcoundrel a dinner." Charles made the peaſant amends, and pardoned the ſoldier for his firmneſs: "However, my friend," ſays he to him, "you will do well to recollect, that, if I took a kingdom from Auguſtus, I did not take it for myſelf."

Though Charles lived hardily himſelf, a ſoldier did not fear to remonſtrate to him againſt ſome bread, which was very black and mouldy, and which yet was the only proviſion the troops had. Charles called for a piece of it, and calmly eat it up, ſaying, "that indeed it was not good, but that it might be eaten."

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From the danger he was in in Poland, when he beat the Saxon troops in 1702, a comedy was exhibited at Marienburgh, where the combat was repreſented to the diſadvantage of the Swedes. "Oh," ſays Charles, hearing of it, "I am far from envying them in this pleaſure. Let them beat me upon the theatres as long as they will, provided I do but beat them in the field."

CHARLETON (WALTER), a learned phyſician, was ſon of Walter Charleton, rector of Shepton Mallet in Somerſetſhire, and born there Feb. 2, 1619. He was inſtructed in grammar learning by his father, and in 1635 entered at Magdalen-hall, Oxford. He very early applied himſelf to medicine, and had the degree of doctor of that faculty conferred on him Feb. 1642. Soon after, he was made one of the phyſicians in ordinary to Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of phyſicians, and came into conſiderable practice. In the ſpace of 10 years before the reſtoration, he wrote and publiſhed ſeveral treatiſes on various ſubjects. Wood tells us, that he became phyſician in ordinary to Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the Royal Society, he was one of it's firſt members. In 1689, he was choſen preſident of the college of phyſicians. Soon after, the narrowneſs of his circumſtances obliged him to retire to the iſland of Jerſey. He died in 1707, aged 87.

CHARPENTIER (FRANCIS), dean of the French academy, was born at Paris, Feb. 1620. His early diſcovery of great acuteneſs made his friends deſign him for the bar: but his taſte and humour carried him another way. He preferred the repoſe and ſtillneſs of the cloſet to a noiſy and tumultuous life; and was infinitely more delighted with languages and antiquity, than with the ſtudy of the law. He was made a member of the French academy in 1651, and had the advantage of the beſt converſation for his improvement. When Colbert became miniſter of ſtate, he projected the ſetting up a French Eaſt-India company; and to recommend the deſign more effectually, he thought it proper, that a diſcourſe ſhould be publiſhed upon this ſubject. Accordingly he ordered Charpentier to draw one up, and was ſo pleaſed with his performance, that he kept him in his family, with a deſign to place him in another academy which was then founding, and which was afterwards known by the name of "Inſcriptions and Medals."

The learned languages, in which Charpentier was a conſiderable maſter, his great knowledge of antiquity, and his exact and critical judgment, made him very ſerviceable in carrying on the buſineſs of this new academy; and it is agreed on all hands, that no perſon of that learned ſociety contributed more than himſelf towards that noble

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noble ſeries of medals, which were ſtruck with the moſt conſiderable events that happened in the reign of Lewis XIV. He publiſhed ſeveral works, which were well received. His firſt performance was "The Life of Socrates," printed in 1650, to which he added a French verſion of "Xenophon's Memorabilia:" in 1658, another French verſion from the ſame author, namely, of his "Cyropedia:" in 1664, "A Diſcourſe of a faithful Subject concerning the Eſtabliſhment of a French Eaſt India Company, addreſſed to all Frenchmen;" and, in 1665, "An Account of this new Eſtabliſhment," which he dedicated to the king.

The ſhare he had in a famous diſpute, whether it was proper to have public monumental inſcriptions in Latin or French, put him upon publiſhing a tract in 1676, entitled, "A Defence of the Propriety of the French Language for the Inſcription of a triumphal arc:" and this piece was followed by another upon the ſame ſubject in 1683, under the title of, "The Excellency of the French Language." Of the firſt of theſe Bayle ſays, that Charpentier "has refuted the objections of his adverſary with great acuteneſs and ſolidity, and eſtabliſhed his own opinion upon the ſtrongeſt reaſons, enforced with the greateſt eloquence and erudition:" and of the laſt, "that it is full of exquiſite erudition, and deſerves to be read with the greateſt attention."

He died April 22, 1702, aged 82. His harangues and diſcourſes, delivered before the academy, or when he was pitched on to make a ſpeech to the king, are extant in the collections of the academy. There are likewiſe of his in print ſeveral poems, ſuch as odes, ſonnets, paraphraſes upon the Pſalms, and many other works, which have not been printed. As to the character of his works, it may be ſaid in general, that wit and judgment, ſtrength and learning, are every where viſible and ſhining in them.

CHARRON (PETER), was born at Paris in 1541. Though his parents were in narrow circumſtances, yet ſeeing ſomething in their ſon, which argued a more than common capacity, they were particularly attentive to his education. After making a conſiderable proficiency in grammar-learning, he applied to logic, metaphyſics, moral and natural philoſophy. He ſtudied civil and common law at the univerſities of Orleans and Bourges, and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the beſt and moſt improving ſchool in the world, and accordingly attended at all the public hearings for five or ſix years: but foreſeeing that preferment in this way, if ever attained at all, was likely to come very ſlow, as he had neither private intereſt, nor relations among the ſolicitors and proctors of the court, nor meanneſs enough to cringe and flatter, and wriggle himſelf into buſineſs, he gave over that employment, and cloſely applied to the ſtudy of divinity. By his

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his ſuperior pulpit eloquence, he ſoon came into high reputation with the greateſt and moſt learned men of his time, inſomuch that the biſhops ſeemed to ſtrive which of them ſhould get him into his dioceſe; making him an offer of being theological canon or divinity lecturer in their churches, and of other dignities and benefices, beſides giving him noble preſents. He was ſucceſſively theologal of Bazas, Aqcs, Lethoure, Agen, Cahors, and Condom, canon and ſchoolmaſter in the church of Bourdeaux, and chanter in the church of Condom. Queen Margaret, ducheſs of Bulois, was pleaſed to entertain him for her preacher in ordinary; and the king, though at that time a proteſtant, frequently did him the honour to be one of his audience. He was alſo retained to the late cardinal d'Armagnac, the Pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but ſatisfied himſelf with deſerving and being capable of the higheſt. After about 18 years abſence from Paris, he reſolved to go and end his days there; but being a great lover of retirement, he obliged himſelf by vow to become a Carthuſian.

On his arrival at Paris he communicated his intention to the prior of the order, but was rejected, notwithſtanding his moſt preſſing intreaties. He could not be received on account of his age, being then about 48. He was told that that order required all the vigour of youth to ſupport it's auſterities. He next addreſſed himſelf to the Celeſtines at Paris, but with the ſame ſucceſs, and upon the ſame reaſons; whereupon he was aſſured by three learned caſuiſts, that as he was no ways acceſſary to the non-performance of his vow, there lay no manner of obligation upon him from it, and that he might, with a very ſafe and good conſcience, continue in the world as a ſecular, without any need of entering into any religious order. He preached a courſe of Lent ſermons at Angers in 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendſhip with Michael de Montaigne, author of the well known eſſays, from whom he received all poſſible teſtimonies of regard; for among other things Montaigne ordered by his laſt will, that in caſe he ſhould leave no iſſue male of his own, M. Charron ſhould, after his deceaſe, be entitled to bear the coat of arms plain, as they belonged to his noble family. He ſtaid at Bourdeaux from 1589, to 1593; and in that interval compoſed his book, entitled, "Les Trois Verités," "The Three Truths," which he publiſhed in 1594. Theſe three truths are the following: 1. That there is a God and a true religion: 2. That of all religions the Chriſtian is the only true one: 3. That of all the Chriſtian communions the Roman Catholic is the only true church. By the firſt, he combats the Atheiſts: by the ſecond, the Pagans, Jews, and Mahometans: and by the third, the Heretics and Schiſmatics.

This work procured him the acquaintance of M. de Sulpice, biſhop and count of Cahors, who ſent for him, and offered him the

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places of his vicar general, and canon theologal in his church, which he accepted. He was deputed to the general assembly of the clergy in 1595, and was chosen first secretary to the assembly. In 1599, he returned to Cahors, and in that and the following year composed eight discourses upon the sacrament of the Lord's supper; and others upon the knowledge and providence of God, the redemption of the world, the communion of saints, and likewise his books of wisdom. Whilst he was thus employed, the bishop of Condom, to draw him into his diocese, presented him with the chaptership in his church; and the theologal chair falling vacant about the same time, made him an offer of that too, which Charron accepted, and resolved to settle there. In 1601, he printed at Bourdeaux his books "of Wisdom," which gave him a great reputation, and made his character generally known. October 1603, he made a journey to Paris, to thank the bishop of Boulogne, who, in order to have him near himself, had offered him the place of theologal canon. This he was disposed to accept of, but the moisture and coldness of the air at Boulogne, and it's nearness to the sea, not only made it, he said to a friend, a melancholy and unpleasant place, but very unwholesome too; adding, that the sun was his visible God, as God was his invisible sun.

At Paris he began a new edition of his books "of Wisdom," of which he lived to see but three or four sheets wrought off; dying Nov. 16, 1603, of an apoplexy. The impression of the new edition of his book "of Wisdom," with alterations by the author, occasioned by the offence taken at some passages in the former, was completed in 1604, by the care of a friend; but as the Bourdeaux edition contained some things that were either suppressed or softened in the subsequent one, it was much sought after by the curious. Hence the booksellers of several cities reprinted the book after that edition; and this induced a Paris bookseller to print an edition, to which he subjoined all the passages of the first edition which had been struck out or corrected, and all those which the president Jeannin, who was employed by the chancellor to examine the book, judged necessary to be changed. This edition appeared in 1707.

CHASTEL (JOHN), the son of a woollen-draper at Paris, attempted to kill Henry IV. of France, Dec. 27, 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his mistress Gabriella d'Estree, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was struck in his under lip with a knife, which broke a tooth in his mouth. John Chastel, who gave him that blow, and designed to cut his throat, was then but 18 or 19 years old. He had no sooner given it, but he dropped his knife, and hid himself in the crowd. Every body stood amazed, being at a loss to know who the villain was; and he was likely to escape.

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escape. But somebody happened to cast an eye upon him, and he was taken at a venture; the wildness of his look, as it is said, betraying him. The king commanded the captain of the guards, who had seized him, to let him go; saying that he pardoned him: but hearing that he was a disciple of the jesuits, he cried out, "Must then the jesuits be convicted from my own mouth?" This regicide, being carried to the prison, called For-l'Eveche, was there examined by the great provost or ordinary judge of the king's household, and declared the reasons that determined him to so desperate an attempt: which he explained more fully the day after, before the officers of the parliament. Being questioned about the fact, he confessed himself pushed to it, by being conscious of having led a scandalous and wicked life; that he despaired of forgiveness; and that it was impossible for him to escape going to hell, but that he hoped to make his damnation more tolerable by attempting a great action. Being asked, what that great action was, he answered, the murder of the king; not that even this would absolve him from damnation, but only that it would make his torments more tolerable. Being asked, whence he had this new theology; he answered, From the study of philosophy. He was then asked, whether he had studied philosophy in the college of the jesuits, and whether he was ever in the meditation-chamber, in which are the pictures of several devils, and a great many strange figures; and in which the jesuits introduce the greatest sinners, with a pretence to reclaim them from their wicked lives, but in reality to disturb their minds, and to frighten them by such apparitions into a resolution to commit bold actions; to which he answered, that he had studied two years and a half under father Gueret, and that he had often been in the meditation-chamber. Being asked who it was that persuaded him to kill the king? his answer was, that he had heard in several places, that it was lawful to kill the king; and that they who said it, called him a tyrant. Then they asked him, whether it was not customary with the jesuits to talk of killing the king? to which he replied, that he had heard them say, that it was lawful to kill the king; that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the same answers, and particularly asserted and maintained the following proposition: viz. that "it was lawful to kill kings, even the king now reigning, who was no member of the church, because he was not approved by the pope."

He was sentenced to death by a decree of the parliament Dec. 29, 1594, and suffered the same day by the light of flambeaux. The sentence sets forth a particular account of his sufferings, and runs in this manner: "The court has condemned, and does condemn, John Chastel to make honourable amends before the chief door of the church of Paris, stripped to his shirt, holding in his hand

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a lighted wax taper of two pounds weight, and there to ſay and declare on his knees, that he had wickedly and treacherouſly attempted to commit this moſt inhuman and abominable murder, and had wounded the king in the face with a knife; and that, having been taught a falſe and damnable doctrine, he ſaid on his trial, that it was lawful to kill the king, and that king Henry IV. now reigning was not a member of the church, till he had obtained the pope's approbation; of which he the ſaid John Chaſtel repents, and for which he begs pardon of God, of the king, and of the court. This done, he is to be drawn on a ſledge to la Place de Greve," which anſwers to what we call Tyburn, "and there to have the fleſh of his arms and thighs torn off with red hot pincers; and his right hand, in which he is to hold the knife, with which he endeavoured to commit the murder, cut off; afterwards, his body to be drawn and quartered by four horſes, pulling ſeveral ways, and his members and corpſe to be thrown into the fire, and burnt to aſhes, and the aſhes thrown up into the air. The court has alſo declared, and does declare, all his goods and chattels forfeited to the king. Before this ſentence be executed upon him, he ſhall alſo be put to the rack, and ſuffer the ordinary and extraordinary torture, to force him to declare his accomplices, and ſome other circumſtances relating to his trial."

By the ſame decree all the jeſuits were baniſhed out of France, but this not entirely on account of Chaſtel's crime; which was only here an occaſion of determining a cauſe againſt them, that had been pleaded ſome months before. Peter Chaſtel his father and the jeſuit Gueret, under whom Chaſtel was then ſtudying philoſophy, were tried Jan. 10 following. The jeſuit was baniſhed for ever, Peter Chaſtel for nine years out of France, and for ever out of the city and ſuburbs of Paris; upon pain of being hanged and ſtrangled without a trial, if they preſumed to return. The jeſuit's goods and chattels were forfeited to the king, and Peter Chaſtel was fined 2000 crowns. The court alſo ordered the houſe, in which Peter Chaſtel lived, to be entirely demoliſhed and laid even with the ground; the ſpot on which it ſtood to be applied to the uſe of the public, and that no other houſe ſhall ever be built upon it; but that a high pillar of free-ſtone ſhould be ſet up there for a perpetual monument of that moſt wicked and abominable murder attempted on the king's perſon, and that on the ſaid pillar be engraved an inſcription containing the reaſons for which the houſe was demoliſhed and the pillar erected. This ſentence was executed; but the pillar has ſince been taken down, and a ſpring cauſed to run there inſtead of it.

CHATHAM (Earl of). This nobleman, who has made the moſt conſpicuous figure in the annals of politics, as well in the capacity of an orator as a ſtateſman, was the youngeſt ſon of Robert Pitt, of Boconnock, in Cornwall, eſq. by his wife, Harriot, ſiſter

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ſiſter of John Villiers, earl of Grandiſon in Ireland, and grandſon of Thomas Pitt, eſq. governor of Fort St. George in the Eaſt Indies, in the reign of queen Anne, who ſold an extraordinary fine diamond to the king of France for 135,000l. and thereby got the diſtinguiſhed epithet of Diamond Pitt. That gentleman was not only the father of Robert, lord Chatham's father, but alſo of Thomas, created earl of Londonderry, in Ireland, and of colonel John Pitt.

We have an anecdote of his lordſhip at this time, which appears to be well authenticated, and ſerves to evince his prudence: he always went late into company, and remained till the laſt; the firſt ſtep was to avoid drinking, the latter, that after his departure, his conduct might not afford food for ſcandal, or animadverſion in his abſence. He was particularly patronized by the celebrated ducheſs of Marlborough, and through her intereſt obtained a ſeat in parliament, to oppoſe the meaſures of Sir Robert Walpole. The force of his rhetoric and elocution kept Sir Robert in great awe, and he appeared as a luminary of oratory and intelligence at a very early period of life. The ducheſs bequeathed him ten thouſand pounds after her demiſe, on condition, as it was then reported, never to accept a place in adminiſtration. He, nevertheleſs, enjoyed many conſiderable poſts in the late reign, and, in 1756 was appointed ſecretary of ſtate in the room of Mr. Fox, afterwards lord Holland, which employment he held till October 5, 1761, during which office he is ſuppoſed to have taken fright, and to have offered the Spaniards Gibraltar, if they would join us againſt the French. Mr. Pitt, when he foreſaw it would be impoſſible to make ſuch a peace as would pleaſe the people, reſigned the ſeals, that he might preſerve the glory he had acquired, and to avoid the odium that would infallibly overwhelm the peace-makers, as the event actually ſhewed. Beſides, he was apprized of the family compact being ſigned between France and Spain, and he even declared in council that he was in poſſeſſion of a copy of it, which he then had in his pocket, and which made him ſtrenuouſly urge immediate hoſtilities; but his advice was not taken, and he declared he would not be anſwerable for meaſures that he knew to be erroneous. All Mr. Pitt's information appeared to be juſtly grounded, and a war between us and Spain ſoon enſued after his reſignation, when the Spaniſh flota, loaded with a conſiderable treaſure, was ſafe arrived in the ports of Spain. His reſignation was followed by that of his brother-in-law, lord Temple. Notwithſtanding this abrupt ſeceſſion, the king, with a generoſity peculiar to himſelf, gratified him for his paſt ſervices, with a yearly penſion of 3000l. to be continued after his deceaſe, during the ſurvivancy of his lady and ſon; and this gratuity was dignified with the title of baroneſs of Chatham to his lady, and that of baron to her heirs male, Mr. Pitt for his own perſon declining the diſtinction of nobility for the

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preſent, not being created earl of Chatham till July 20th, 1766. This event divided the nation into violent factions, and deluged the public with inundations of pamphlets of ſarcaſtic eſſays. The friends and admirers of Mr. Pitt exclaimed, that after he had raiſed the nation from the loweſt ſtate of contempt and deſpondency, to the higheſt pinnacle of glory and exultation, he was ungratefully thwarted in his deſigns for the public good, and driven from the helm at the moſt critical juncture, by a cabal of wicked and worthleſs men, whoſe miſconduct had formerly brought the commonwealth to the verge of ruin. They expatiated upon the wonderful talents of the late miniſter: they enumerated the ſucceſſes of the Britiſh arms during his adminiſtration; they aſcribed them wholely and ſolely to the wiſdom of his plans, and the vigour of his councils: they affirmed that had his propoſal with reſpect to Spain been embraced, the Catholic king would have been obliged to renounce his connection with the French monarch, or his homeward bound fleta would have fallen into the hands of the Engliſh, and have indemnified them for the expence of the war, and in all probability the port and city of Cadiz would have been ſubdued by a bold effort of the Britiſh armament; whereas, now, that he no longer animated the machine of government, it's councils would degenerate into timidity, and the adminiſtration of affairs revert into the old channel leading to diffidence, diſgrace, and diſtraction. Mr. Pitt himſelf ſeemed to think prudence not only dictated the ſtep he had taken, but that his perſonal ſafety depended upon his withdrawing himſelf from councils which he was no longer permitted to guide. He condeſcended to juſtify himſelf in a letter to a popular member for the city of London, who in his anſwer declared that he and his fellow citizens were perfectly ſatisfied with the conduct of the late ſecretary.

When the king, queen, and great officers of ſtate repaired to the city to dine with the lord-mayor at Guildhall, according to the cuſtom obſerved by the kings of England after their coronation, Mr. Pitt mingled with the proceſſion, and in paſſing through the ſtreets, was ſaluted with inceſſant peals of acclamation. The populace not only rent the air with their ſhouts, but expreſſed a deſire of unyoking his horſes, that they might draw by force of arm the chariot of their beloved miniſter.

About the end of October 1761, it was reſolved in the common council, that the thanks of that court ſhould be given to the right hon. William Pitt, for the many great and eminent ſervices rendered this nation, during the time he ſo ably filled the office of ſecretary of ſtate, and to perpetuate the grateful ſenſe of his merits, who, by the vigour of his mind, had not only roufed the ancient ſpirit of this nation from the puſillanimous ſtate to which it had been reduced, but by his integrity and ſteadineſs uniting at home, had carried it's reputation in arms and commerce to a height unknown

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known before. Therefore the city of London, ever ſteadfaſt in their loyalty to their king, and attentive to the honour and proſperity of their country, could not but lament the loſs of ſo able, ſo faithful a miniſter at this critical conjuncture.

His lordſhip accepted the privy ſeal in the adminiſtration of the duke of Grafton, but from ſome diſguſt ſoon reſigned it. Notwithſtanding his lordſhip accepted a penſion, and afterwards a title, he upon every occaſion ſtood forth the warm and able advocate of the conſtitution of his country. Ever after the unfortunate diſſention between us and the colonies, he was a ſtrenuous defender of their liberties, in favour of proper repreſentation: but he never went ſuch lengths in their vindication as ſome other members in the oppoſition, having conſtantly oppoſed their being made independent ſtates. The warmth of a certain duke in one debate upon this occaſion, ſo animated lord Chatham, who was extremely ill, notwithſtanding his attendance in parliament upon that important affair, that in exerting himſelf in reply to that nobleman, his bodily faculties failed him, he fainted as he was beginning his ſpeech, was taken out of the houſe, and did not recover ſufficiently to be removed from town for ſome time. After his return to Hayes, his diſorder increaſed, and he died May 11th, 1778.

No ſooner was the melancholy news publicly known, than all ranks of people teſtified their ſorrow at ſo great a national loſs, at that very critical and alarming period, when his ſervices and abilities were ſo much wanted. The unhappy event having reached the houſe of commons, which was then ſitting, Col. Barre roſe, and made a motion that an addreſs ſhould be preſented to his majeſty, to requeſt he would give orders that the remains of the earl of Chatham ſhould be buried at the public expence, as a teſtimony of the juſt ſenſe of the nation upon the loſs of ſo great a man, and ſo able a ſtateſman. An alteration was propoſed by Mr. Rigby, that, in order to perpetuate his memory, a monument erected would be a more eligible as well as a more laſting teſtimony, than the defraying his funeral expences.

Mr. Dunning ſaid he ſuppoſed there could not be two opinions in the houſe on ſuch a motion; and therefore thought the two propoſitions were in no degree oppoſite, and that as an amendment the monument ſhould be included as an object of the addreſs to his majeſty: the motion was then put and carried unanimouſly; and even lord North came in great haſte to the houſe, that he might join in the motion, and prove the high eſtimation in which he held the late earl of Chatham. The king readily yielded to the prayer, as well as to that in another addreſs, preſented to him by the commons, to intreat his majeſty to increaſe the penſion ſettled on his lordſhip's family, which the king accordingly complied with; but as lord Chatham's annuity of 4000l. per annum was to be paid out of the civil liſt revenue, his majeſty, in his meſſage ſaid, not having it

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in his power to extend the effect of the said grant, beyond the term of his own life, he recommended it to the house to consider of a proper method of extending, securing, and annexing the same to the earldom of Chatham in such manner as shall be thought most effectual for the benefit of his family. It is, indeed, remarkable, that notwithstanding the legacy left by the duchess of Marlborough, his having for several years filled many of the most lucrative places under government, his pension of 3000l. the bequest of a very considerable estate from Sir William Pynlent, he held riches in so much contempt as to die insolvent.

His lordship married in 1754 lady Hester, sister of the earl Temple, by whom he has issue John viscount Pitt, now earl of Chatham, born October 1756. His second son, William, was born May 28, 1759; his third son, James Charles, was born April 14, 1761; his daughter, lady Hester, was born October 18, 1755, and his other daughter, lady Harriot, was born April 14, 1758.

Whilst he lived, like all great men, he had his opponents, his libellers, and his satyrists. Every action of his life that could be tortured into the slightest error or foible, underwent the severest criticism; those who could not emulate his great abilities, were anxious to degrade them, and bring them nearer to a level with their own; but, like gold from the crucible, his merit appeared the purer by each essay. Now he is no more, all parties unite in doing justice to his great talents, his wisdom, and his integrity.

He was a man of a very strong and ardent mind, though not a man of much reading. Cumming, the quaker, used to say of him that when he first talked to him of any particular business he never found any one more ignorant; when he came to him however the second time, he never found any one more informed. For some particular expedition he had the ordnance sent overland to Portsmouth in spite of the remonstrances of the lords of the admiralty; and when the lord at the head of them told him, it could not be done, he said, "Sir, you lose your place if it is *not* done." For the appointment of a particular person in the expedition to Quebec, (who was personally disagreeable to George the IId.) he sent in the secretary at war three times into the king's closet, and succeeded at last in the appointment. He had great knowledge of the characters of men, and applied himself with great dexterity and finesse to make use of them. He always thought very highly of his son the present Mr. Pitt's talents and merits, and when some noblemen called at his house to take his eldest son (who was then twelve years old) to the house of peers, he said, "You must not think of taking my younger boy there, for by G— he will get up and speak." Dr. Johnson used to wish that lord Chatham in the American war had been made dictator for six months only. "We should then, said he, hear nothing more of these disputes at the end of that time." Another, who was a famous admiral, declared "that Mr. Pitt can alone

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alone carry on the war, and therefore he alone ſhould have the making of the peace" The late king of Pruſſia alſo expatiated upon our hero's merits, for his eloquence was like that of Pericles; he thundered and lightened; he was dark occaſionally as well as luminous. In converſation, however, he was elaborate and dignified in manners. A lady, who knew him intimately, ſaid of him, that he was never natural but when in a paſſion.

To ſum up the character of this ſplendid luminary of the ſenate and the cabinet, it will be neceſſary to point out the moſt remarkable traits in his political portrait as drawn by lord Cheſterfield. Mr. Pitt owed his riſe to the moſt conſiderable poſts and power in this kingdom ſingly to his own abilities. In him they ſupplied the want of birth and fortune, which latter, in others, too often ſupply the want of the former. He was a younger brother of a very new family, and his fortune was only an annuity of one hundred pounds a year.

The army was his original deſtination, and a cornetcy of horſe his firſt and only commiſſion in it. Thus unaſſiſted by favour or fortune, he had no powerful protector to introduce him into buſineſs, and (if we may uſe that expreſſion) to do the honours of his parts—but their own ſtrength was fully ſufficient. His conſtitution refuſed him the uſual pleaſures, and his genius forbad him the idle diſſipation of youth, for ſo early as at the age of ſixteen he was the martyr of an hereditary gout. He therefore employed the leiſure which that tedious and painful diſtemper either procured or allowed him in acquiring a great fund of premature and uſeful knowledge. Thus by the unaccountable relation of cauſes and effects, what ſeemed the greateſt misfortune of his life was perhaps the principal cauſe of it's ſplendour. His private life was ſtained by no vice, nor ſullied by any meanneſs. All his ſentiments were liberal and elevated. His ruling paſſion was an unbounded ambition, which when ſupported by great abilities, and crowned with great ſucceſs, make what the world calls a Great Man.

He was haughty, imperious, impatient of contradiction, and overbearing—qualities which too often accompany, but always clog great ones. He had manners and addreſs, but one might diſcern through them too great a conſciouſneſs of his own ſuperior talents. He was a moſt agreeable and lively companion in ſocial life, and had ſuch a verſatility of wit, that he would adapt it to all ſorts of converſation. He had alſo a moſt happy turn to poetry; but he ſeldom indulged, and ſeldom avowed it.

He came young into parliament, and upon that great theatre he ſoon equalled the oldeſt and the ableſt actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with ſuch energy of diction, and ſuch dignity of action and countenance, that he intimidated thoſe who were the moſt willing and the

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beſt able to encounter him. Their arms fell out of their hands, and they ſhrunk under the aſcendant which his genius gained over their's. In that aſſembly, where public good is ſo much talked of, and private intereſt much purſued, he ſet out with acting the patriot, and performed that part ſo ably, that he was adopted by the public as their chief, or rather their only unſuſpected champion. The weight of his popularity and his univerſally acknowledged abilities obtruded him upon king George the ſecond, to whom he was perſonally obnoxious. He was made ſecretary of ſtate. In this difficult and delicate ſituation, which one would have thought muſt have reduced either the patriot or the miniſter, to a deciſive option, he managed with ſuch ability, that while he ſerved the king more effectually in his moſt unwarrantable electoral views, than any former miniſter, however willing, had dared to do, he ſtill preſerved all his credit and popularity with the public, whom he aſſured and convinced that the protection and defence of Hanover with an army of ſeventy-five thouſand men in Britiſh pay, was the only poſſible method of ſecuring our poſſeſſions or acquiſitions in North America.—So much eaſier is it to deceive than to undeceive mankind.

His own diſintereſtedneſs, and even contempt of money, ſmoothed his way to power, and prevented or ſilenced a great ſhare of that envy which commonly attends it. Moſt men think that they have an equal natural right to riches, and equal abilities to make a proper uſe of them, but not very many of them have the impudence to think themſelves qualified by power. Upon the whole he will make a great and ſhining figure in the annals of this country; notwithſtanding the blot which his acceptance of three thouſand pounds per annum penſion for three lives, upon his voluntary reſignation of the ſeals, in the firſt year of the preſent king, muſt make in his character, eſpecially as to the diſintereſted part of it.—However, it muſt be acknowledged, that he had thoſe qualities which none but a great man can have, with a mixture of ſome of thoſe failings, which are the common lot of wretched and imperfect human nature. His funeral was ordered at the public expence, and conducted officially; the proceſſion of which being both grand and ſolemn, he was interred with all due honour in Weſtminſter Abbey.

* CHATTERTON (THOMAS), a young man of moſt extraordinary abilities, was born at Briſtol, Nov. 20, 1752; and educated at a charity-ſchool on St. Auguſtin's Back, where nothing more was taught than reading, writing, and accounts. At 14 years of age, he was articled clerk to an attorney at Briſtol, with whom he continued about three years; yet, though his education was thus confined, he diſcovered an early turn towards poetry and Engliſh antiquities, and particularly towards heraldry. How ſoon he began to be an author is not known. In "The Town and Country Magazine

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gazine for March 1769," are two letters, probably from him, as they are dated from Briſtol, and ſubſcribed with his uſual ſignature, D. B. that is, "Dunhelmus Briſtolienſis." The former contains ſhort extracts from two MSS. "written 300 years ago by one Rowley a monk," concerning dreſs in the age of Henry II; the latter, "Ethelgar, a Saxon poem," in bombaſt proſe. In the ſame Magazine for May 1769, are three communications from Briſtol, with the ſame ſignature, D. B. one of them entitled, "Obſervations upon Saxon Heraldry, with drawings of Saxon Atchievements;" and, in the ſubſequent months of 1769 and 1770, there are ſeveral other pieces in the ſame Magazine, which are undoubtedly of his compoſition.

In April 1770, he left Briſtol, diſguſted with his profeſſion, and irreconcileable to the line of life in which he was placed; and coming to London, in hopes of advancing his fortune by his pen, he ſunk at once from the ſublimity of his views to an abſolute dependance on the patronage of booksellers. Things however ſeem ſoon to have brightened up a little with him; for, May 14, he writes to his mother, in high ſpirits, upon the change in his ſituation, with the following ſarcaſtic reflection upon his former patrons at Briſtol. "As to Mr. ——, Mr. ——, Mr. ——, &c. &c. they rate literary lumber ſo low, that I believe an author, in their eſtimation, muſt be poor indeed: but here matters are otherwiſe. Had Rowley been a Londoner inſtead of a Briſtowyan, I could have lived by copying his works."

In a letter to his ſiſter, May 30, he informs her, that he is to be employed in writing a voluminous "Hiſtory of London," to appear in numbers the beginning of next winter. Meanwhile, he had written ſomething in praiſe of Beckford, then lord mayor, which had procured him the honour of being preſented to his lordſhip; and, in the letter juſt mentioned, he gives the following account of his reception, with certain obſervations upon political writing. "The lord mayor received me as politely as a citizen could: but the devil of the matter is, that there is no money to be got on this ſide of the queſtion.—However, he is a poor author who cannot write on both ſides.—Eſſays on the patriotic ſide will fetch no more than what the copy is ſold for. As the patriots themſelves are ſearching for places, they have no gratuity to ſpare. On the other hand, unpopular eſſays will not even be accepted, and you muſt pay to have them printed: but then you ſeldom loſe by it, as courtiers are ſo ſenſible of their deficiency in merit, that they generouſly reward all who know how to daub them with the appearance of it."

He continued to write inceſſantly in various periodical publications. July 11, he tells his ſiſter, that he had pieces laſt month in ſeveral Magazines; in "The Goſpel Magazine," "The Town and Country," "The Court and City," "The London," "The Political Regiſter," &c. But all theſe exertions of his genius

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brought in so little profit, that he was soon reduced to the extremest indigence; so that at last, oppressed with poverty and also disease, in a fit of despair he put an end to his existence, Aug. 1770, with a dose of poison. This unfortunate person, though certainly a most extraordinary genius, seems yet to have been a most ungracious composition. He was violent and impetuous to a strange degree. From the first of the above-cited letters to his sister, he appears to have had a portion of ill-humour and spleen, more than enough for a lad of 17; and the editor of his "Miscellanies" records, "that he possessed all the vices and irregularities of youth, and that his profligacy was at least as conspicuous as his abilities."

In 1777 were published, in one volume 8vo, "Poems, supposed to have been written at Bristol, by Thomas Rowley and others, in the 15th century: the greatest part now first published from the most authentic copies, with an engraved specimen of one of the MSS. To which are added a preface, an introductory account of the several Pieces, and a Glossary." And, in 1778, were published, in one volume 8vo, "Miscellanies in Prose and Verse, by Thomas Chatterton, the supposed author of the poems, published under the names of Rowley, &c." Concerning the authenticity of the poems under the name of Rowley (that is, whether they were really written by a person of that name, or are only, what they are now generally believed to be, the forgeries of Chatterton), let us hear the editors of the above works.

The prefacer of Rowley's Poems gives this account of them, in the words of Mr. George Catcot of Bristol, to whom, he says, the public is indebted for them. "The first discovery of certain MSS. having been deposited in Redcliff church above three centuries ago, was made in the year 1768, at the time of opening the new bridge at Bristol; and was owing to a publication in Farley's Weekly Journal, Oct. 1, containing "An account of the ceremonies observed at the opening of the old bridge, taken, as it was said, from a very ancient MS. This excited the curiosity of some persons to inquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much inquiry it was discovered, that this person was a youth between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redcliff church for near 150 years. His father, who was now dead, had also been master of the free school in Pile-street. The young man was at first very unwilling to discover from whence he had the original; but, after many promises made to him, was at last prevailed on to acknowledge that he had received this, together with many other MSS. from his father, who had found them in a large chest, in an upper room over the chapel, on the north-side of Redcliff church." It is added, that soon after this Mr. Catcot commenced an acquaintance with Chatterton, and partly as presents, partly as purchases, procured from him

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him copies of many of his MSS. in proſe and verſe; as other copies were diſpoſed of in like manner to others. It is concluded, however, that whatever may have been Chatterton's part in this very extraordinary tranſaction, whether he was the author, or only (as he conſtantly aſſerted) the copier of all theſe productions, he appears to have kept the ſecret entirely to himſelf, and not to have put it in any one's power to bear certain teſtimony either of his fraud or of his veracity.

This affair, however, hath ſince become the foundation of a moſt mighty controverſy, and the war among the critics hath yet ſcarcely ſubſided. The poems in queſtion, publiſhed in 1777, were republiſhed in 1778, with "An Appendix, containing ſome obſervations upon their language; tending to prove that they were written, not by any ancient author, but entirely by Chatterton." Mr. Warton, in the third volume of his "Hiſtory of Engliſh Poetry," hath eſpouſed the ſame ſide of the queſtion. Mr. Walpole alſo obliged the learned world with a "Letter" on Chatterton from his preſs at Strawberry-hill; which was reprinted, by his permiſſion, in "The Gentleman's Magazine." On the other hand hath appeared, "Obſervations" upon theſe poems, "in which their authenticity is aſcertained," by Jacob Bryant, Eſq. 1781; two volumes, 8vo. and another edition of the "Poems, with a Comment, in which their Antiquity is conſidered and defended, by Jeremiah Milles, D. D. Dean of Exeter," 1782, 4to. Then again, in anſwer to theſe two works, we have had three pamphlets immediately after: 1. Curſory Obſervations on the Poems, and Remarks on the Commentaries of of Mr. Bryant and Dr. Milles; with a ſalutary Propoſal, addreſſed to the Friends of thoſe Gentlemen. 2. An Archæological Epiſtle to Dean Milles, Editor of a ſuperb Edition of Rowley's Poems, &c. 3. An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley, in which the Arguments of the Dean of Exeter and Mr. Bryant are examined, by Thomas Warton; and other pieces in the public prints and magazines, all preparatory to the complete ſettlement of the buſineſs in "A Vindication of the Appendix to the Poems called Rowley's, in Reply to the Anſwers of the Dean of Exeter, Jacob Bryant, Eſq. and a third anonymous Writer. With ſome further Obſervations upon thoſe Poems, and an Examination of the Evidence which has been produced in Support of their Authenticity. By Thomas Tyrwhitt," 1782, 8vo.

Upon the whole, the war between Bentley and Boyle about Phalaris, though waged with a far more hoſtile ſpirit, yet doth not ſeem to have produced greater commotions and diſturbances in it's day, than the late war about Rowley and Chatterton: and all occaſioned by whom? why, wonderful to relate! by a raw, obſcure, uneducated ſtripling, who had not attained to manhood.

CHAUCER

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CHAUCER (GEOFFREY), one of the greateſt, as well as moſt ancient, of the Engliſh poets, lived in the fourteenth century. It is generally agreed, that he was born in London in 1328, the ſecond of Edward III. He was educated at Cambridge, where he reſided in his eighteenth year, when he wrote "The Court of Love," and ſome other pieces. He removed from Cambridge to ſtudy at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return, he entered himſelf in the Inner Temple. His diſtinguiſhed accompliſhments, both of body and mind, gained him the friendſhip of many perſons of diſtinction, by whom he was drawn to court, where his firſt employment was in quality of the king's page. In 1367 the king granted him, for his good ſervices, by the title of "Dilectus valettus noſter," an annuity of twenty marks, payable out of the Exchequer, till he could otherwiſe provide for him. Not long after he was made gentleman of the king's privy chamber; and in 1369 the king granted him the further ſum of twenty marks a year, during life. Next year he was made ſhield-bearer to the king. In the number of Chaucer's court patrons was John of Gaunt, duke of Lancaſter, by whom, and alſo his duchefs Blanche, a lady diſtinguiſhed for her wit and virtue, he was greatly eſteemed. This lady had in her ſervice one Catharine Roxet (daughter of Sir Payn, or Pagan, Roxet, a native of Hainault, and Guien king at arms for that country) who married Sir Hugh Swynford, a knight of Lincoln. This gentleman dying ſoon after their marriage, his lady returned into the duke's family, and was appointed governeſs of his children. She had a ſiſter whoſe name was Philippa, a great favourite likewiſe with the duke and ducheſs, and by them, therefore, recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and, as appears from a picture taken of him at that time, one of the handſomeſt perſons about the court. In the 46th year of this prince, Chaucer was alſo commiſſioned, in conjunction with other perſons, to treat with the republic of Genoa. This negociation, it is conjectured, regarded the hiring of ſhips for the king's navy; for in thoſe times, though we made frequently great naval armaments, yet we had but very few ſhips of our own; and this defect was ſupplied by hiring them from the free ſtates, either in Germany or Italy. Upon his return, his majeſty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the cuſtoms of London, for wool, wool-fells, and hides; with a proviſo that he ſhould perſonally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands and body of Sir Edmund Staplegate, ſon of Sir Edmund Staplegate in Kent, in ward. His income at this time amounted to a thouſand pounds per annum. In the laſt year of

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of King Edward, he was one of the commiſſioners ſent over to expoſtulate with the French, on their violation of the truce. Richard II. who ſucceeded to the crown in 1377, confirmed the ſame year his grandfather's grant to Chaucer of twenty marks a year, and likewiſe the other grant of a pitcher of wine daily. In the fourth year of Richard II. he procured a confirmation of the grants that had been formerly made to himſelf, and to Phillippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himſelf to the utmoſt, in 1382, in ſupporting John Camberton, generally ſtiled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly reſented by the clergy. Camberton was taken into cuſtody. Our poet, who was apprized of his danger, made his eſcape out of the kingdom, and ſpent his time in Hainault, France, and Zealand, where he wrote moſt of his books.

His neceſſities forcing him to return to England, he was diſcovered, ſeized, and ſent to priſon; but upon diſcovering all he knew of the late tranſactions in the city, he was diſcharged. This confeſſion brought upon him a heavy load of calumny. To give vent to his ſorrow at this time, he wrote his "Teſtament of Love," in imitation of "Boethius de Conſolatione Philoſophiæ." His afflictions received a very conſiderable addition, by the fall of the duke of Lancaſter's credit at court. He now reſolved to quit that buſy ſcene of life which had involved him in ſo many troubles, and accordingly retired to Woodſtock, where he employed part of his time in reviſing and correcting his writings. The duke of Lancaſter's return to favour, and his marrying Catherine Swynford, ſiſter to Chaucer's wife, could not influence our author to quit his retirement, where he publiſhed his admirable "Treatiſe on the Aſtrolabe." The king, upon his return to France, where he eſpouſed Iſabel, the French king's daughter, who was then very young, and put under the care of the duchefs of Lancaſter, granted Chaucer an annuity of twenty marks per annum in lieu of that given him by his grandfather, which poverty had forced him to diſpoſe of for his ſubſiſtence, and in the 21ſt year of his reign granted him his protection for two years. Upon the death of the duke of Lancaſter, he retired to Dunnington caſtle, where he ſpent the two laſt years of his life. Upon the acceſſion of Henry of Lancaſter, the ſon of his brother-in-law, to the throne, having accidentally loſt the two laſt grants of an annuity, and of the pipe of wine by king Richard, he obtained a confirmation of them by an exemplification of his former letters patent. The new king alſo granted him, in the firſt year of his reign, an annuity of forty marks per annum, for the term of his life. He died Oct. 25, 1400, and was buried in Weſtminſter-abbey, in the great ſouth croſs-aiſle. By his wife Philippa he had two ſons, Thomas and Lewis, to the latter of whom he addreſſed his "Aſtrolabe." Thomas was ſpeaker of the Houſe of Commons in the reign of Henry IV.

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IV. ambaſſador to France and Burgundy, and paſſed through ſeveral other public poſts.

Mr. Francis Beaumont, in a letter to Mr. Specht, dated from Leiceſter, June 30, 1597, comparing Chaucer with other poets, tells us, that his "Canterbury Tales contain in them almoſt the ſame argument that is handled in comedies: his ſtyle therein for the moſt part is low and open, and like unto their's; but herein they differ. The comedy writers do all follow and borrow one from another; as Terence from Plautus and Menander, Plautus from Menander and Demophilus, Statius and Cæcilius from Diphilus, Apollodorus, and Philemon, and almoſt all the laſt comedians from that which was called Antiqua Comedia Chaucer's device of his Canterbury Pilgrimage is merely his own; his drift is to touch all ſorts of men, and to diſcover all vices of age; which he doth ſo feelingly, and with ſo true an aim, as he never fails to hit whatſoever mark he levels at." He afterwards obſerves, that "our poet may rightly be called the pith and ſinews of eloquence, and the very life itſelf of all mirth and pleaſant writing; beſides one gift he had above all other authors, and that is, by excellency of his deſcriptions to poſſeſs his readers with a more forcible imagination of ſeeing that (as it were) done before their eyes, which they read, than any other that ever hath written in any tongue."

"As Chaucer is the father of Engliſh poetry," ſays Dryden, "ſo I hold him in the ſame degree of veneration as the Grecians held Homer, or the Romans Virgil: he is a perpetual fountain of good ſenſe, learned in all ſciences, and therefore ſpeaks properly on all ſubjects; as he knew what to ſay, ſo he knew alſo when to leave off, a continence which is practiſed by few writers, and ſcarcely by any of the ancients, excepting Virgil and Horace. Chaucer followed nature every where, but was never ſo bold to go beyond her; and there is a great difference of being *poeta* and *nimis poeta*, if we may believe Catullus, as much as betwixt a modeſt behaviour and affectation. The verſe of Chaucer, I confeſs, is not harmonious to us, but it is like the eloquence of one whom Tacitus commends, it was *auribus iſtius temporis accommoduta:* they who lived with him, and ſome time after him, thought it muſical, and it continues ſo, even in our judgment, if compared with the numbers of Lydgate and Gower, his contemporaries: there is a rude ſweetneſs of a Scotch tune in it, which is natural and pleaſing, though not perfect. It is true I cannot go ſo far as he who publiſhed the laſt edition of him, for he would make us believe the fault is in our ears, and that there are really ten ſyllables in a verſe, where we find but nine: but this opinion is not worth confuting; it is ſo groſs and obvious an error, that common ſenſe (which is a rule in every thing but matters of faith and revelation) muſt convince the reader, that equality of numbers in every verſe, which we call heroic, was either not known, or not always practiſed, in Chaucer's age: it were an eaſy matter to produce ſome thou-

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ſands of his verſes which are lame for want of half, and ſometimes a whole one, and which no pronunciation can make otherwiſe. We can only ſay, that he lived in the infancy of our poetry, and that nothing is brought to perfection at the firſt. We muſt be children before we grow men. There was Ennius, and in proceſs of time a Lucillus and a Lucretius, before Virgil and Horace; even after Chaucer, there was a Spenſer, a Harrington, a Fairfax, before Waller and Denham were in being; and our numbers were in their nonage till theſe laſt appeared."

"He muſt," Dryden afterwards adds, "have been a man of a moſt wonderful comprehenſive nature, becauſe, as it has been truly obſerved of him, he has taken into the compaſs of his Canterbury Tales, the various manners and humours, as we now call them, of the whole Engliſh nation in his age. Not a ſingle character has eſcaped him. All his pilgrims are ſeverally diſtinguiſhed from each other, and not only in their inclinations, but in their phyſiognomies and perſons. Baptiſta Porta could not have deſcribed their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling, are ſo ſuited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the grave and ſerious characters are diſtinguiſhed by their ſeveral ſorts of gravity: their diſcourſes are ſuch as belong to their age, their calling, and their breeding; ſuch as are becoming of them, and of them only. Some of his perſons are vicious, and ſome virtuous; ſome are unlearned, or (as Chaucer calls them) lewd, and ſome are learned. Even the ribaldry of the low characters is different; the reeve, the miller, and the cook, are ſeveral men, and diſtinguiſhed from each other as much as the mincing lady, prioreſs, and the broad-ſpeaking gap-toothed wife of Bath. But enough of this: there is ſuch a variety of game ſpringing up before me, that I am diſtracted in my choice, and know not which to follow. It is ſufficient to ſay, according to the proverb, that here is God's plenty. We hear our forefathers and great grand-dames all before us, as they were in Chaucer's days: their general characters are ſtill remaining in mankind, and even in England, though they are called by other names than thoſe of monks and friars, of chanons, and lady abbeſſes, and nuns; for mankind is ever the ſame, and nothing loſt out of nature, though every thing is altered.

"Boccace lived in the ſame age with Chaucer, had the ſame genius, and followed the ſame ſtudies: both writ novels, and each of them cultivated his mother tongue. In the ſerious part of poetry the advantage is wholly on Chaucer's ſide; for though the Engliſhman has borrowed many tales from the Italian, yet it appears, that thoſe of Boccace were not generally of his own making, but taken from authors of former ages, and by him only modelled; ſo that what was of invention in either of them, may be judged equal. But

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Chaucer has refined on Boccace, and has mended the ſtories, which he has borrowed, in his way of telling, though proſe allows more liberty of thought, and the expreſſion is more eaſy, when unconfined by numbers. Our countryman carries weight, and yet wins the race at diſadvantage." His "Canterbury Tales" have been incomparably well publiſhed by Mr. Tyrwhitt.

CHAUNCY (Sir HENRY), knight, author of "The Hiſtorical Antiquities of Hertfordſhire," was deſcended from a family which came into England with William the Conqueror. He was educated in grammar learning at Biſhop's Stortford ſchool, under Mr. Thomas Leigh, and in the year 1647 admitted in Gonvil and Caius college, in Cambridge. He removed, in 1649, to the Middle Temple; and in 1656 was called to the bar. In 1661 he was conſtituted a juſtice of peace for the county of Hertford, made one of the benchers in the Middle Temple in 1675, and ſteward of the burgh-court in Hertford; and likewiſe, in 1680, appointed by charter recorder of that place. In 1681 he was elected reader of the Middle Temple, and on the 4th of June, the ſame year, received the honour of knighthood at Windſor caſtle, from king Charles II. He was choſen treaſurer of the Middle Temple in 1685. On the 11th of June, 1688, he was called to the degree of a ſerjeant at law, and the ſame year advanced to be a Welſh judge, or one of his majeſty's juſtices for the counties of Glamorgan, Brecknock, and Radnor, in the principality of Wales. He married three wives: 1. Jane, youngeſt daughter of Francis Flyer, of Brent-Pelham, in Hertfordſhire, Eſq. by whom he had ſeven children: ſhe died Dec. 31, 1672. 2. Elizabeth, the relict of John Goulſmith, of Stredſet, in Norfolk, Eſq. one of the co-heirs of Gregory Wood, of Riſby in Suffolk, gent.: by her he had no iſſue; ſhe died Auguſt 4, 1677. 3. His third wife was Elizabeth, the ſecond daughter of Nathaniel Thruſton, of Hoxny, in Suffolk, Eſq. by whom he had two children. He died in the year 1700, and was buried at Ardley, or Yardley. He publiſhed "The Hiſtorical Antiquities of Hertfordſhire; with the Original of Counties, Hundreds, Wapentakes, Boroughs, Corporations, Towns, Pariſhes, Villages, Hamlets, &c."

CHAZELLES (JOHN MATTHEW), a French mathematician and engineer, was born at Lyons in 1657, and educated there in the college of jeſuits, from whence he removed to Paris in 1675. He firſt made an acquaintance with Du Hamel, ſecretary to the academy of ſciences, who, obſerving his genius to lie ſtrongly towards aſtronomy, preſented him to Caſſini. Caſſini took him with him to the obſervatory, and employed him under him, and Chazelles went to the very bottom of the ſcience. In 1683 the academy carried on the great work of the meridian to the north and ſouth, begun in 1670; and Caſſini having the ſouthern quarter aſſigned him, took

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took in the assistance of Chazelles. In 1684 the duke of Mortemar made use of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography professor for the gallies of Marseilles, where he set up a school for young pilots, designed to serve on board the gallies. In 1686 the gallies made four little campaigns, or rather four courses, purely for exercise. Chazelles went on board every time with them, kept his school upon the sea, and shewed the practice of what he taught. He likewise made a great many geometrical and astronomical observations, by virtue of which he drew a new map of the coast of Provence. In 1687 and 1688 he made two other sea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which served for something more than bare curiosities, and were lodged with the ministers of state. At the beginning of the war which ended with the peace of Ryswick, some marine officers, and Chazelles among the rest, fancied the gallies might be so contrived as to live upon the ocean, that they might serve to tow the men of war when the wind failed, or proved contrary; and also help to secure the coast of France upon the ocean. He was sent to the western coasts in July 1689, to examine the practicableness of this scheme; and in 1690 fifteen gallies, newly built, set sail from Rochefort, cruized as far as Torbay in England, and proved serviceable at the descent upon Tinmouth. Here he performed the functions of an engineer, and shewed as much courage as if he had been bred a soldier. The general officers he served under declared, that when they sent him to take a view of any post of the enemy, they could rely entirely upon his intelligence. The gallies, after their expedition, came to the mouth of the Seine, into the basons of Havre de Grace and Honfleur; but here they could not winter, because it was necessary to make these basons dry several times, to prevent the stagnating and stench of the water. He proposed the carrying of them to Rohan; and though all the pilots were against him, objecting insuperable difficulties, he was intrusted with the undertaking, and succeeded in it. While he was at Rohan, he digested into order the observations which he had made on the coasts of the ocean; and here he drew right distinct maps, with a portulan to them, viz. a large description of every haven, of the depth, the tides, the dangers, and advantages discovered, &c. These maps were inserted in the "Neptune Françoise," published in 1692, in which year he was engineer at the descent at Oneille. In 1693 M. de Pontchartrain, then secretary of state for the marine, and afterwards chancellor of France, resolved to get the "Neptune Françoise" carried on to a second volume, which was also to take in the Mediterranean. Chazelles desired that he might have a year's voyage in this sea, for making astronomical observations; and the request being granted, he passed by Greece, Egypt, and the other parts of Turkey, with his quadrant and telescope in his hand. When he was in Egypt he measured the pyramids, and found that

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the four ſides of the biggeſt lay preciſely againſt the four quarters of the world. Now, as it is highly probable that this exact poſition to eaſt, weſt, north, and ſouth, was deſigned three thouſand years ago by thoſe that raiſed this vaſt ſtructure, it follows, that during ſo long an interval there has been no alteration in the ſituation of the heavens; or, which is what we mean, that the poles of the earth and the meridians have all along continued the ſame. He likewiſe made a report of his voyage in the Levant, and gave the academy all the ſatisfaction they wanted concerning the poſition of Alexandria; upon which he was made a member of the academy in 1695.

Chazelles died Jan. 1710. He was a very extraordinary and uſeful man; and, beſides his great genius and attainments, was alſo remarkable for his moral and religious endowments.

CHEKE (JOHN), deſcended of an ancient family in the iſle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's college, in Cambridge, at about the age of ſeventeen; and there made great proficiency in the learned languages, particularly the Greek. After taking his degrees in arts, he was choſen Greek lecturer of the univerſity. King Henry having founded, about 1540, a profeſſorſhip of the Greek tongue in the univerſity of Cambridge, with a ſtipend of forty pounds a year, Cheke was choſen the firſt profeſſor. He was at the ſame time univerſity orator. About 1543 he was incorporated maſter of arts at Oxford, where he had ſtudied ſome time. In 1544 he was appointed joint tutor for the Latin tongue, with Sir Anthony Cooke, to Prince Edward, and one of the canons in the new-founded college at Oxford, now Chriſt-church. Upon the diſſolution of that college in 1545, he got a penſion in lieu of his canonry. Upon the acceſſion of Edward VI. he obtained an annuity of an hundred marks, and a grant of lands and manors; and by virtue of the king's mandamus was elected provoſt of King's college. In 1549 he was one of the commiſſioners for viſiting the univerſity of Cambridge. He was alſo one of the thirty-two commiſſioners appointed to compile a body of eccleſiaſtical law from the old eccleſiaſtical law books. About this time he publiſhed his book entitled "The Hurt of Sedition." In 1550 he was made chief gentleman of the king's privy-chamber, and ſtill continued to be his tutor. In 1551 his majeſty conferred on him the honour of knighthood. The year following he was made chamberlain of the Exchequer for life, in 1553 clerk of the council, and ſoon after one of the ſecretaries of ſtate, and privy counſellor. The ſame year the king granted to him, and his heirs male, the honour of clerk in Suffolk, with other lands, to the amount of an hundred pounds a year. Having acted as ſecretary to lady Jane Grey and her council, after king Edward's deceaſe, he was upon queen Mary's acceſſion committed to the Tower,

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Tower. In 1554 he obtained the queen's pardon, and was ſet at liberty, after being almoſt ſtripped of a great part of his ſubſtance. The queen granting him afterwards a licence to travel, he went firſt to Baſil, and thence into Italy. Leaving Italy, and not chuſing to return into his own country, he went and ſettled at Straſburgh in Germany, where the Engliſh ſervice was kept up, which he regularly attended. Meanwhile his eſtate in England was confiſcated to the queen's uſe, under pretence, that he did not come home at the expiration of the term granted by his licence. He was now forced to teach Greek at Straſburgh for his ſubſiſtence. In 1556, being inſidiouſly drawn to Bruſſels, he was by order of king Philip waylaid in his return, between that place and Antwerp, ſeized, and conveyed blindfolded in a waggon to the neareſt harbour, where he was put on board a ſhip, under hatches, and brought to the Tower of London. Two of the queen's chaplains were ſent to the Tower to endeavour to reconcile him to the church of Rome, but without ſucceſs: Dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withſtand this argument. Having made his ſolemn ſubmiſſion to cardinal Pole, the pope's legate, he was by him abſolved, and received into the boſom of the Roman Catholic church. He was afterwards forced to make a public recantation before the queen, and another long one before the whole court. His lands were reſtored to him upon condition of an exchange with the queen for others. Grief, remorſe, and ſhame, ſhortening his days, he died Sept. 13, 1557, aged 43. He was author of ſeveral books, the titles of which may be ſeen by the curious in his life written at large by Strype. He left three ſons by his wife, whom he married in 1547. He was reckoned one of the beſt and moſt learned men of his age, and a diſtinguiſhed reviver of polite literature in England.

CHEMNITZ (MARTIN), a Lutheran divine, was born at Britzen, a town in the marquiſate of Brandenburg, in 1522. His father was nothing better than a wool-comber; ſo that, as we may eaſily imagine, he had many difficulties to ſtruggle through in the courſe of his education. After having learned the rudiments of literature in a ſchool near home, he went to Magdeburg, where he made ſome progreſs in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philoſophy under his relation George Sabinus; and then to Wittemberg, where he ſtudied under Philip Melancthon. Afterwards he became a ſchoolmaſter in Pruſſia, and in 1552 was made librarian to the prince. He now devoted himſelf wholly to the ſtudy of divinity, though he was a conſiderable mathematician, and ſkilled particularly in aſtronomy. After he had continued in the court of Pruſſia three years, he returned to the univerſity of Wittemberg, and lived in friendſhip with Melancthon. From thence he removed to Brunſwick, where he ſpent the laſt

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laſt thirty years of his life, and where he died in 1586. His works are, "Harmonia Evangeliorum;" "Examen concilii Tridentini;" "A Treatiſe againſt the Jeſuits," wherein he explained to the Germans the doctrines and policy of thoſe crafty deviſers, &c. His "Examination of the Council of Trent" has always been reckoned a very maſterly performance.

Chemnitz was a man of great parts, learning, judgment, and modeſty; and was very much eſteemed by the princes of his own communion, who often made uſe of him in the public affairs of the church. This is what Thuanus ſays of him in his hiſtory of the year 1586; and Proteſtant writers have not ſcrupled to rank him next to even Luther himſelf, for the ſervices he did in promoting the Reformation, and expoſing the errors, as well as knaveries, of the church of Rome.

CHESELDEN (WILLIAM), an eminent Engliſh ſurgeon and anatomiſt, was born at Somerby in Leiceſterſhire, 1688. After a ſchool education, he was placed, about 1703, under Cowper, the celebrated anatomiſt, in whoſe houſe he reſided; and ſtudied ſurgery under Mr. Ferne, head ſurgeon of St. Thomas's hoſpital, whom he afterwards ſucceeded for nineteen years. In 1711 he was elected fellow of the Royal Society. So early as the age of twenty-two he read lectures in anatomy, of which the ſyllabus was firſt printed in 1711, and afterwards annexed to his "Anatomy of the Human Body," printed firſt in 1713, 8vo. He continued his lectures for twenty years, and during that period obliged the world with many curious and ſingular caſes, which are printed in the "Philoſophical Tranſactions," the "Memoirs of the Academy of Surgery at Paris," and other valuable repoſitories. His "Oſteography," inſcribed to queen Caroline, was publiſhed by ſubſcription, in a handſome folio, 1733; a peeviſh critique on which work was printed by Dr. Douglas, in 1735, under the title of "Remarks on that pompous Book, The Oſteography of Mr. Cheſelden." It was animadverted on with more candour by the famous Haller, who, while he pointed out what was amiſs in it, yet paid Mr. Cheſelden all the praiſes he deſerved. Heiſter alſo, in his "Compendium of Anatomy," has done juſtice to his merit.

In his ſeveral publications on anatomy, he never failed to introduce ſelect caſes in ſurgery; and to "Le Dran's Operations in Surgery," which he publiſhed in 1749, he annexed twenty-one uſeful plates, and a variety of valuable remarks, ſome of which he had made ſo early as while he was a pupil under Mr. Ferne: but what he more particularly attended to, was the operation of cutting for the ſtone. In 1722 he gained ſtriking applauſe in this way; and the year after publiſhed his "Treatiſe on the high Operation for the Stone." In 1729 he was elected a correſponding member of the Royal Academy of Sciences at Paris; and almoſt on the inſti-

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tution of the Royal Academy of Surgery in that city, 1732, had the honour of being the firſt foreigner aſſociated to their learned body. In 1728 he immortalized himſelf by giving ſight to a lad near fourteen years old, who had been totally blind from his birth, by the cloſure of the iris, without the leaſt opening for light in the pupil: he drew up a particular account of the whole proceſs, and the various obſervations made by the patient, after he had recovered his ſight.

His fame was now ſo fully eſtabliſhed, that he was eſteemed the firſt man of his profeſſion. He was elected head ſurgeon of St. Thomas's hoſpital; at St. George's, and the Weſtminſter infirmary, he was choſen conſulting ſurgeon, and was alſo appointed principal ſurgeon to queen Caroline. Having now obtained the utmoſt of his wiſhes as to fame and fortune, he ſought for that moſt deſirable of bleſſings, a life of tranquillity; and found it, 1737, in the appointment of head ſurgeon to Chelſea hoſpital, which he held to his death. In 1738 Mr. Sharpe dedicated his "Treatiſe on the Operations of Surgery" to Mr. Cheſelden; to whom he acknowledges himſelf "chiefly indebted for whatever knowledge he can pretend to in ſurgery;" calls him "the ornament of his profeſſion;" and ſays, that "to him poſterity will be for ever indebted for the ſignal ſervices he has done to ſurgery."

In the latter end of 1751 he was ſeized with a paralytic ſtroke, from which, to appearance, he was perfectly recovered; when, April 10, 1752, a ſudden ſtroke of apoplexy hurried him to the grave, at the age of 64. He was intimate with Pope, by whom he is often mentioned with honour, as well as affection.

CHESNE (ANDRE DU), called the father of French hiſtory, was born in Touraine, 1584, and cruſhed to death by a cart, as he was paſſing from Paris to his country-houſe, in 1640. His labours, for ſuch they may be properly called, conſiſt of, 1. Une Hiſtoire des Papes, 2 tom. fol. 2. Une Hiſtoire d'Angleterre," 2 tom. fol. 3. L'Hiſtoire des Cardinaux Françoiſ." 4. Un Recueil des Hiſtoriens des France. This laſt was intended to contain twenty-four volumes in folio; the two firſt of which, from the origin of the nation to Hugh Capet, he publiſhed himſelf. The third and fourth, from Charles Martel to Philip Auguſtus, were in the preſs when he died; and his ſon, Francis du Cheſne, who inherited his induſtry as well as his learning, publiſhed the fifth, from Philip Auguſtus to Philip le Bel. 5. Hiſtoriæ Normannorum Scriptores Antiqui, Paris, 1619, in folio. This collection has been much eſteemed.

CHESTERFIELD (PHILIP, Earl of). See STANHOPE.

CHETWODE (KNIGHTLY), a gentleman of good family, and fellow of King's college, Cambridge, is thus noticed in a MS. of Mr. Baker: "Knightley Chetwood, extraordinarie electus, born at Coventry,

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Coventry, came into the place of Tho. Brinley, chaplain to the lord Dartmouth, to the princeſs of Denmark, and to king James II. prebend of Wells, rector of Broad Riſſington, Glouceſterſhire, and canon of York [Nov. 20, 1688]; nominated biſhop of Briſtol by king James juſt before his abdication; went afterwards chaplain to all the Engliſh forces into Holland, under the earl of Marlborough, 1689; commenced D. D. 1691." The nomination to the ſee of Briſtol was on biſhop Trelawney's tranſlation to Exeter; but king James quitted the kingdom before the election could paſs the ſeals. He was inſtalled dean of Glouceſter April 6, 1707; and died in that ſtation April 4, 1720.

Dr. Chetwode wrote a "Life of Lord Roſcommon," which ſtill remains in MS. in the library of St. John's college, Cambridge, and which furniſhed Fenton with the particulars he has related of that nobleman: it is ſaid, however, to be very ill written, full of high-church cant, and common-place obſervations." He was author of a learned "Diſſertation prefixed to Dryden's Virgil," in 1697; and of ſeveral little poems in the "Select Collection." Dr. Chetwode had an hereditary claim to an ancient Engliſh barony, which was fruitleſsly proſecuted by his ſon, who died at an advanced age, Feb. 17, 1752.

CHEVREAU (URBAN), was born at Loudun, a town of Poitou in France, in 1613. His inclination lay ſtrongly in the ſtudy of the belles lettres, in which he made ſo conſiderable a progreſs, that he obtained a diſtinguiſhed rank among the learned. His application to letters, however, did not unqualify him for buſineſs, for he was a man of great addreſs and knowledge of the world, and on that account advanced to be ſecretary to Chriſtina queen of Sweden. The king of Denmark engaged him alſo at his court. Several German princes entertained him, and among the reſt the elector palatine Charles Lewis, father to the ducheſs of Orleans. He continued for ſome time at this court, ſat at the council-board, and helped to bring over the princeſs juſt mentioned to the popiſh communion. At his return to Paris, he was made preceptor, and afterwards ſecretary, to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repoſe of his old age, and, after ſpending there the laſt twenty years of his life in ſtudy and retirement, he died in 1701, almoſt eighty-eight years of age.

He left a very noble library behind him, and was himſelf the author of ſome works. The firſt work publiſhed by him is a little book entitled "Le Tableau de la Fortune;" in which he relates all the conſiderable revolutions that have happened in the world. Many years after he wrote "A Hiſtory of the World," which has been printed ſeveral times, and tranſlated into ſeveral languages. This, though reckoned his beſt work, is not without it's faults. The ſtyle is harſh and unpoliſhed for the moſt part, and he often miſtakes in

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in matters of fact. It may be neceſſary to mention, however, that Vertot furniſhed a new corrected edition of this hiſtory, which was printed at Amſterdam after Chevreau's death. In 1697 were printed at the Hague two volumes of his "Oeuvres Melées, or Miſcellaneous Works," conſiſting chiefly of letters in verſe and proſe. He alſo wrote notes upon Petronius and Malherbe, and was reckoned a very tolerable critic in his day. Laſtly, there was publiſhed, in 1700, a collection of his, called "The Cheyræana." It is generally ſaid of him, that he was rather a good compiler, than a ſtrong or a fine thinker.

CHEYNE (GEORGE), an Engliſh phyſician, was born of a good family in Scotland, 1671. He was educated at Edinburgh, under Dr. Pitcairne. He paſſed his youth in cloſe ſtudy and great abſtemiouſneſs; but coming to London when about thirty, he changed on a ſudden his whole manner of living. He found the bottle companions, the younger gentry, and free livers, to be the moſt eaſy of acceſs, and ſuſceptible of friendſhip; and being naturally of a chearful temper and lively imagination, ſoon became much careſſed by them, and grew daily in bulk and in friendſhip with theſe gay gentlemen, and their acquaintance.

He continued this courſe not only from liking, but to force a trade, which method he obſerved to ſucceed with ſome others; and by this means his health was, in a few years, brought into great diſtreſs. He grew exceſſively fat, ſhort-breathed, lethargic, and liſtleſs. He ſwelled to ſuch an enormous ſize, that he exceeded thiry-two ſtone in weight. Upon ſtepping into his chariot quickly, and with any effort, he was ready to faint away for want of breath, and his face turned black. He was not able to walk up above one pair of ſtairs at a time, without extreme pain and blowing. He laboured likewiſe under a nervous and ſcorbutic diſorder to the moſt violent degree; his life was an intolerable burden, and his condition the moſt deplorable.

Having tried all the power of medicine in vain, he reſolved at laſt to make uſe of a milk and vegetable diet, which removed his complaints. His ſize was reduced to almoſt one third; he recovered his ſtrength, activity, and chearfulneſs, with the free and perfect uſe of his faculties; and, by a regular obſervance of his regimen, he reached a mature period, for he died at Bath in his 72d year.

He was fellow of the college of phyſicians at Edinburgh, and of the Royal Society. He favoured the public with ſome writings. 1. An Eſſay on Health and Long Life. 2. Tractatus de infirmorum Sanitate tuenda, vitaque producenda, libro ejuſdem Argumenti Anglici editio longe auctior et limatior; huic acceſſit de Natura fibræ ejuſque laxæ ſive reſolutæ Morbis Tractatus nunc primum editus. 3. An Eſſay of the true Nature and due Method of treating the Gout; together with an Account of the Nature and Qualities of

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Bath Waters, the Manner of uſing them, and the Diſeaſes in which they are proper; as alſo of the Nature and Cure of moſt Chronical Diſeaſes. 4. A new Theory of acute and ſlow continued Fevers; to which is prefixed, an Eſſay concerning the Improvement of the Theory of Medicine. 5. Philoſophical Principles of Religion, Natural and Revealed, in two parts. 6. Fluxionum Methodus inverſa: ſive Quantitatum fluentium leges generaliores. 7. The Engliſh Malady; or, a Treatiſe of Nervous Diſeaſes of all Kinds, in three Parts.

CHEYNELL (FRANCIS), ſon of John Cheynell, a phyſician, was born at Oxford, in 1608, and, after he had been educated in grammar learning, became a member of the univerſity there in 1623. When he had taken the degree of bachelor of arts, he was, by the intereſt of his mother, then the widow of Abbot biſhop of Saliſbury, elected probationer fellow of Merton college, in 1629. Then he went into orders, and officiated in Oxford for ſome time; but when the face of things began to alter; in 1640, he took the parliamentarian ſide, and became an enemy to biſhops and eccleſiaſtical ceremonies. He embraced the Covenant, was made one of the aſſembly of divines in 1643, and was frequently appointed to preach before the members of parliament. He was one of thoſe who were ſent to convert the univerſity of Oxford in 1646, was made a viſitor by the parliament in 1647, and the year after took poſſeſſion of the Margaret profeſſorſhip of that univerſity, and of the preſidentſhip of St. John's college; but being found an improper man for thoſe places, he was forced to retire to the rectory of Petworth, in Suſſex, to which he had been preſented about 1643, where he continued an uſeful member of the covenanting party till the time of the Reſtoration, and then he was turned out of that rich parſonage.

Dr. Cheynell (for he had taken his doctor's degree) was a man of conſiderable parts and learning, and publiſhed a great many ſermons and other works; but now he is chiefly memorable for the connections he had with the famous Chillingworth. There was ſomething ſo very ſingular in his behaviour to that great man, that we think it may be uſeful, as well as entertaining, to give a ſhort account of it. In 1643, when Laud was a priſoner in the Tower, there was printed by authority a book of Cheynell's, entitled, "The Riſe, Growth, and Danger of Socinianiſm." This came out about half a dozen years after Chillingworth's excellent work, called "The Religion of Proteſtants," &c. and was written, as we are told in the title-page, with a view of detecting a moſt horrid plot, formed by the archbiſhop and his adherents againſt the pure Proteſtant religion. In this book the archbiſhop, Hales of Eton, Chillingworth, and other eminent divines of thoſe times, were ſtrongly charged with Socinianiſm. The year after, 1644, when Chillingworth was dead, there came out another piece of Cheynell's, with this ſtrange title,

"Chillingworthi

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"Chillingworthi Noviſſima; or, The Sickneſs, Hereſy, Death, and Burial, of William Chillingworth." This was alſo printed by authority; and is, as the writer of Chillingworth's life truly obſerves, "a moſt ludicrous, as well as melancholy inſtance, of fanaticiſm, or religious madneſs." To this is prefixed a dedication to Dr. Bayly, Dr. Prideaux, Dr. Fell, &c. of the univerſity of Oxford, who had given their imprimatur to Chillingworth's book; in which thoſe divines are abuſed not a little, for giving ſo much countenance to the uſe of reaſon in religious matters, as they had given by their approbation of Chillingworth's book. After the dedication follows the relation itſelf; in which Cheynell gives an account how he came acquainted with this man of reaſon, as he calls Chillingworth; what care he took of him; and how, as his illneſs increaſed, "they remembered him in their prayers, and prayed heartily that God would be pleaſed to beſtow ſaving graces as well as excellent gifts upon him; that he would give him new light and new eyes, that he might ſee, and acknowledge, and recant his error, that he might deny his carnal reaſon, and ſubmit to faith:" in all which he is ſuppoſed to have related nothing but what was true; for he is allowed to have been as ſincere, as honeſt, and as charitable, as his religion would ſuffer him to be; and, in the caſe of Chillingworth, while he thought it his duty to conſign his ſoul to the devil, was led by his humanity to take care of his body. Chillingworth at length died; and Cheynell, though he refuſed, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpoſe he met Chillingworth's friends at the grave, with his book in his hand; and, after a ſhort preamble to the people, in which he aſſured them how happy it would be for the kingdom, if this book, and all it's fellows, could be ſo buried that they might never riſe more, unleſs it were for a confutation, "Get thee gone," ſaid he, "thou curſed book! which has ſeduced ſo many precious ſouls!—get thee gone, thou corrupt, rotten book!—earth to earth, and duſt to duſt: get thee gone into the place of rotterneſs, that thou mayeſt rot with thy author, and ſee corruption!"

Cheynell's death happened in 1665, at an obſcure village called Preſton, in Suſſex, where he had purchaſed an eſtate, to which he retired, upon his being turned out of the living of Petworth; and, after what has been related, the reader will not, perhaps, think what Wood ſays incredible, that he died "in a condition little better than diſtracted." He was married, and left behind him ſeveral ſons.

CHIABRERA (GABRIELO), an Italian poet, was born at Savone, in 1552. He went to ſtudy at Rome, where Aldus Manutius and Muretus gave him their friendſhip, and aided him with their councils. Urban VIII. and the princes of Italy, honoured him with many public marks of their eſteem. In 1624, Urban, himſelf a poet, as well as a protector of poets, invited him to Rome for the

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holy year; but Chiabrera excuſed himſelf, on account of old age and infirmities. He died at Savone in 1638, aged 86. As he was one of the greateſt wits, ſo he had another ſingularity, which was, to be one of the ugliеſt men in Italy. He left heroic, dramatic, paſtoral, and lyric poems, which were collected and publiſhed at Rome, 1718, in 8vo, by the abbé Paolucci. The lyric are ſaid to be the moſt eſteemed.

CHICHESTER (ARTHUR), a brave officer in the 16th century, and made lord deputy in Ireland, and baron of Belfaſt, in the beginning of the 17th, was born at Ralegh, near Barnſtaple, in the county of Devon. Some part of his youth he ſpent in the univerſity, but that being too ſedentary a life for his active genius, he went into the wars; and at every place where his ſovereign's ſervice required, there he was by ſea and land, in England and in France; in the laſt of which, for ſome ſignal exploit done by him in the preſence of Henry IV. he was knighted by that excellent prince. But his aſſiſtance being moſtly wanted in Ireland, where things were in the utmoſt confuſion, he put himſelf into that ſervice; and in this employment manifeſted great valour and wiſdom, ſo fairly and even tempered, that his generous actions expreſſed an uncommon capacity.

In June, 1600, he was at the taking of the ſtrong caſtle of Ballinſhor. And in the enſuing winter, was put in garriſon at Carrickfergus, with eight hundred and fifty foot, and a hundred and twenty-five horſe, under his command. In Auguſt, 1602, he and ſir Henry Danvers took the ſtrong fort of Eniſlaghlin, wherein moſt of the earl of Tir-Oen's plate and choice goods were depoſited. The March following he expelled Brian Mac-Art from Killultagh, where he had ſecretly lodged himſelf with five hundred men; and brought the rebels in Ireland to ſo low a condition, that they were forced to eat human fleſh. In a word, he was ſo effectually aſſiſtant, as one expreſſes it, firſt to plow and break up that barbarous nation by conqueſt, and then to ſow it with the ſeeds of civility, when he was made lord deputy of Ireland (which was in 1604), that he did more than could be done in ſeveral years before. Good laws and proviſions had indeed been made by his predeceſſors, but they were like leſſons ſet for a lute out of tune, uſeleſs, till the inſtrument was fitted for them. Being therefore raiſed to that eminent ſtation, in which he was ſworn the third of February, he acted with ſuch prudence and reſolution, that he quite put an end to all inſurrections in that kingdom; and did three great things towards a reformation therein. The firſt was, his management of the moſt ſtubborn parliament that ever was in Ireland, which nevertheleſs, he prevailed with to attaint the earls of Tir-Oen, and Tyrconell, ſir Cahir O'Dogharty, and others, and to make an act of recognition, and give the king a ſubſidy. The ſecond was, the plantation of the

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forfeited eſtates in Ulſter, which he very much influenced and promoted. And the third was, the eſtabliſhing a new circuit for judges of aſſize in the province of Connaught, and retrieving the circuit of Munſter, which had been diſcontinued for two hundred years. So that, whereas the circuits were before confined to the Engliſh pale, they were extended by him throughout the kingdom. By this wiſe regulation, Ireland was, in a ſhort time, ſo cleared of thieves and capital offenders, that ſo many malefactors were not found in the two and thirty ſhires of that kingdom, as in ſix Engliſh ſhires in the weſtern circuit. He alſo reduced the mountains and glinns on the ſouth of Dublin, which uſed to be thorns in the ſides of the Engliſh, into the county of Wicklow. And ſo watchful was he over the actions of ſuſpected perſons, that Tir-Oen was heard to complain, "He could not drink a full carouſe of ſack, but the State was, within a few hours, advertiſed thereof."

In the year 1612, he was, for a reward of his great ſervices, advanced to the dignity of baron of Belfaſt. Whilſt he continued lord deputy, namely, in 1614, the harp was firſt marſhalled with the arms of Great Britain: and about the ſame time the Iriſh began to imitate the Engliſh faſhions, and cut their mantles into cloaks. In the beginning of the year 1616, after this worthy perſon had continued lord deputy of Ireland above 11 years, king James I. appointed him lord high-treaſurer of that kingdom, and recalled him to England; not out of any diſpleaſure, but, as far as can be conjectured, through the artifices of the Iriſh papiſts, over whom he kept a ſtrict hand. Being thus returned home, ſo conſiderable were his abilities that he was not ſuffered to lie unactive: for in May 1622, he was ſent by king James I. to the palatinate, and from thence to the emperor. While he was in Germany, Manheim was ſeaſonably victualled through his prudent direction and advice. And being in that place when it was beſieged by count Tilly, the emperor's general, his lordſhip ſent the count word, "That it was againſt the law of nations to beſiege an ambaſſador." Tilly returned for anſwer, "That he took no notice that he was an ambaſſador." Upon which the lord Chicheſter replied to the meſſenger, "Had my maſter ſent me with as many hundred men, as he hath ſent me on fruitleſs meſſages, your general ſhould have known, that I had been a ſoldier, as well as an ambaſſador."

At his return from this embaſſy, in the October following, his lordſhip was very well received by king James, and the 31ſt of December made one of his majeſty's privy-council in England. He died about the ſame time as his maſter king James, namely, about the beginning of the year 1625: but, in this ſuperior to his ſovereign, that he died in as great honour as any Engliſhman of his age; and to the great grief of his country, becauſe it was in ſuch a time as moſt required his aſſiſtance, courage, and wiſdom, which ſeldom meet, but in him were united, and challenged an equal

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equal ſhare in his perfections. He was buried at Belfaſt, in Ireland.

He was ſtout in his nature, above any diſorder upon emergencies, reſolved in his temper above any impreſſions from other princes, and high in his propoſal beyond the expectation of his own. With regard to Ireland his ſentiments were, that time muſt open and facilitate things for reformation of religion, by the proteſtant plantations, by the care of good biſhops and divines; the amplification of the college; the education of wards; an inſenſible ſeizure of Popiſh liberties; reducing the number of privy-counſellors, which were fifty or ſixty at leaſt, and occaſioned great debates, and cauſed buſineſs to be divulged, &c. In a word, he was a good ſoldier, and a true Engliſhman, which is as great a character as can be given. He married Letice, daughter of ſir John Perrot, lord deputy of Ireland; and having no iſſue by her, made his youngeſt brother, ſir Edward Chicheſter, knt. his heir: who was created by king Charles I. baron Belfaſt, and viſcount Chicheſter, of Carrickfergus, in the county of Antrim. His ſon Arthur was created earl of Donegall; which dignity hath been ever ſince enjoyed by his poſterity.

CHICHLEY or CHICHELY (HENRY), archbiſhop of Canterbury, was born at Higham Ferrers in Northamptonſhire. After being inſtructed in grammar-learning at Wincheſter ſchool, he afterwards became fellow of New college in Oxford (where he took the degree of LL. D.) and chaplain to Robert Medford, biſhop of Saliſbury, who, about 1402, made him archbiſhop of Saliſbury. This preferment he exchanged two years after, for the chancellorſhip of that dioceſe. Henry IV. ſent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichley the biſhopric of St. David's, which fell vacant during his abſence from England, in 1407.

In 1409, he was deputed by the ſynod of London, with two others, to the general council held at Piſa, for healing the ſchiſm of the church. In 1414, upon the death of Arundel, he was tranſlated to the ſee of Canterbury. A ſubſidy being demanded this year of the parliament, the commons addreſſed the king to ſeize the revenues of the clergy, and apply them to the public ſervice. Our archbiſhop adviſed the clergy, in order to ward off this blow, to make a voluntary offer of a large ſubſidy, and to engage the king to aſſert his title to the crown of France; that, being embroiled in a foreign war, his attention might be diverted from domeſtic affairs: which expedient ſucceeded.

In 1416, he gave a ſingular proof of his juſtice and ſteadineſs. Lord Strange, with his lady and ſervants, coming to St. Dunſtan's church to veſpers, and meeting ſir John Truſſel there, who had long been at variance with lord Strange, the ſervants of the latter drew their

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their ſwords in the church, wounded ſir John, his ſon, and others, and killed one who had interpoſed. The archbiſhop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, purſuant to a ſummons, appeared before him at St. Paul's, and implored the church's pardon, he impoſed on them this penance, that their ſervants who were the immediate offenders, ſhould in their ſhirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunſtan's, with which they complied; and when the archbiſhop purified St. Dunſtan's church, lady Strange filled the veſſels with water, and both ſhe and her lord were commanded to offer a pyx and an altar-cloth.

In 1421, he called a ſixth ſynod at London, in which a tenth was granted for the ſervice of the king, upon condition that the king's purveyors ſhould not meddle with the goods of the clergy; that the clergy ſhould not be committed to priſon, but for manifeſt theft or murder; that for all other crimes, they ſhould only find ſureties for their appearance at their trial, but ſhould not be impriſoned; and that it ſhould be felony to caſtrate a prieſt. About 1424, he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the confeſſor, a college for eight fellows, four clerks, ſix choriſters, and over all a maſter, to pray for the ſouls of the deceaſed. He alſo erected a ſpacious hoſpital, for the poor of that place. The ample revenues wherewith he endowed both thoſe foundations, were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time, he oppoſed, with great warmth, the encroachment of the ſee of Rome. In a ſynod which ſat in 1429, he procured a tenth and an half to be granted to the king. The liberal conceſſions of the ſynod were at this time recompenſed with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their ſervants, from arreſts during the ſitting of the ſynod.

In 1437, he ordered to be built a large and ſtately edifice, of a ſquare form, in the north part of the ſuburbs of Oxford, which he deſigned for a college. But when the work was almoſt finiſhed, whether it was that he found fault with the ſtructure, or did not like the ſituation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to ſtudy the arts and divinity. However, he choſe another place for building a college, very commodious for the ſtudents, in the middle of the town near St. Mary's church; and pulling down the houſes which ſtood there, he laid out a ſquare court. The walls of this new building were finiſhed in 1439, and the workmen had begun to lay the roof. The archbiſhop had purchaſed lands and manors for the perpetual maintenance thereof, and the king upon his application, by his letters patent under the great

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great ſeal, erected this building into a college, and granted it very large privileges. He alſo gave the founder leave to place in it a warden and fellows, and to make laws and ſtatutes for the government of the ſociety. He went to Oxford next year, and conſecrated the chapel of his college, and made Richard Andrew, LL. D. and chancellor of Canterbury, warden of it. He alſo appointed 20 fellows, being all men ſelected from the whole univerſity, to whom he gave power to elect into their ſociety 20 more: of which number he ordered, that 24 ſhould ſtudy divinity and the liberal ſciences, and the other 16 the civil and canon law. He alſo gave orders to all the members of his foundation to pray for the ſouls of Henry V. of Thomas duke of Clarence, and of the nobility and common ſoldiers that had been killed in the French war. For which cauſe he ordered his college to be called, "The College of all Souls departed in the Faith." He added alſo two chaplains, ſeveral choriſters and ſervants.

There had been begun ſome time before, chiefly by the bounty of the duke of Glouceſter, a large and magnificent ſtructure; the upper part of which was deſigned for a library, and the lower for the public divinity ſchools. To this work the archbiſhop gave a great ſum of money himſelf, and ſolicited benefactions from the biſhops and peers, who attended the parliament at Weſtminſter. He alſo gave 200 marks to the public cheſt of the univerſity, which he ordered to be kept by three maſters of arts, two regents, and one non-regent, who were to be choſen yearly, and were bound by an oath to the faithful diſcharge of that truſt: out of which money, the univerſity might borrow for the public uſe five pounds, every particular college five marks, a maſter of arts 40 ſhillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one ſhould depoſit a ſufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Beſides which benefactions, it appeared by his private accounts, that he had allowed yearly ſtipends to ſeveral poor ſtudents. He gave a conſiderable ſum to beautify and adorn the cathedral of Canterbury, and build a ſteeple and a library, which he furniſhed with many valuable books in all kinds of learning: which are all reckoned up in a public inſtrument made by the prior and monks of Canterbury, and deſcribed among the public acts of that church; in which they promiſe on their parts, that his body ſhould be laid in the tomb that he had cauſed to be built on the north ſide of the chancel, and that no one beſide ſhould be ever buried in that place. He alſo contributed to the building of Croydon church, and Rocheſter bridge. He died April 12, 1443, having enjoyed the archiepiſcopal ſee twenty-nine years, and was buried in the cathedral of Canterbury.

It appears from the MSS. of biſhop Beckynton, preſerved in the Lambeth library, that archbiſhop Chichley, when upwards of 80, petitioned the pope for leave to reſign Canterbury; which the pope would

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would not agree to. Living to so great an age, it is not surprizing that pictures of him should vary. The portrait in wood, in the Lambeth gallery, appears to be much younger than another representation of him in glass, preserved in a window in the Lambeth library.

CLIFFLET (JOHN JAMES), a physician, was born at Besançon, a town of Franche Comte, in 1588. He was descended from a family, which had greatly distinguished itself by literary merit, as well as by the services it had done it's country. He was educated at Besançon, and then travelled through several parts of Europe, where he became acquainted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himself to the practice of physic; but being sent by the town of Besançon, where he had been consul, on an embassy to Elizabeth Clara Eugenia, archduchess of the Low Countries, that princess was so pleased with him, that she prevailed with him to continue with her in quality of physician in ordinary. Afterwards he became physician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindness. Chifflet imagined, that these bounties and honours obliged him to take up arms against all who were at variance with his master; and this induced him to write his book, entitled, "Vindiciæ Hispanicæ," against the French. He wrote several pieces in Latin, which were both ingenious and learned.

He died very old, and left a son John Chifflet, who afterwards made a figure in the republic of letters, and particularly for his knowledge of the Hebrew. He had another son, called Julius Chifflet, well skilled in languages and the civil law, and who had the honour to be invited to Madrid by the king of Spain in 1648, where he was made chancellor of the order of the golden fleece. There was also Philip Chifflet canon of Besançon, &c. Laurence and Peter Francis Chifflet, Jesuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (WILLIAM), a divine of the church of England, celebrated for his great parts, and skill in defending the cause of protestants against papists, was the son of William Chillingworth, citizen, afterwards mayor of Oxford, and born there October 1602. He was baptized on the last of that month; Laud, archbishop of Canterbury, but then fellow of St. John's college, being his godfather. After he had been educated in grammar learning at a private school in that city, he was admitted into Trinity college; of which he was chosen scholar June 2, 1618, and fellow June 10, 1628; after having taken his degrees of B. A. and M. A. in the regular way.

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Wood tells us, that "He was then obſerved to be no drudge at his ſtudy, but being a man of great parts, would do much in a little time, when he ſettled to it. He would often walk in the college grove and contemplate: but when he met with any ſcholar there, he would enter into diſcourſe, and diſpute with him, purpoſely to facilitate and make the way of wrangling common with him; which was a faſhion uſed in thoſe days, eſpecially among the diſputing theologiſts, or among thoſe that ſet themſelves apart purpoſely for divinity." He did not confine his ſtudies to divinity; he applied himſelf with great ſucceſs to mathematics; and, what ſhews the extent of his genius, he was alſo accounted a good poet.

The converſation and ſtudy of the univerſity ſcholars, in his time, turned chiefly upon the controverſies between the church of England and the church of Rome; occaſioned by the uncommon liberty allowed the Romiſh prieſts by James I. and Charles I. Several of them lived at or near Oxford, and made frequent attemps upon the young ſcholars; ſome of whom they deluded to the Romiſh religion, and afterwards conveyed to the Engliſh ſeminaries beyond ſea. Among theſe there was the famous jeſuit John Fiſher, alias John Perſe, for that was his true name, who was then much at Oxford: and Chillingworth being accounted a very ingenious man, Fiſher uſed all poſſible means of being acquainted with him. Their converſation ſoon turned upon the points controverted between the two churches; but, more particularly, on the neceſſity of an infallible living judge in matters of faith. Chillingworth found himſelf unable to anſwer the arguments of the jeſuit on this head; and being convinced of the neceſſity of ſuch a judge, he was eaſily brought to believe, that this judge was to be found in the church of Rome; that therefore the church of Rome muſt be the true church, and the only church in which men could be ſaved. Upon this, he forſook the communion of the church of England; and with incredible ſatisfaction of mind, embraced the Romiſh religion. Des Maizeaux, who has written "An hiſtorical and critical Account of his Life and Writings," and to whom we ſhall chiefly be obliged for the materials of this article, has given us a letter, which he wrote on this occaſion to his friend Sheldon, afterwards archbiſhop of Canterbury, in which he deſires him ſeriouſly to conſider the following queries: "Firſt, whether it be not evident from Scriptures, and fathers, and reaſon, from the goodneſs of God, and the neceſſity of mankind, that there muſt be ſome one church infallible in matters of faith? Secondly, whether there be any other ſociety of men in the world, beſides the church of Rome, that either can upon good warrant, or indeed at all, challenge to itſelf the privilege of infallibility in matters of faith?" After which, he concludes his letter with theſe words: "When you have applied your utmoſt conſideration upon theſe queſtions, I do aſſure myſelf, your reſolution will be affirmative in the firſt, and negative in the ſecond.

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And then the concluſion will be, that you will approve and follow the way wherein I have had the happineſs to enter before you; and I think it ſhould infinitely increaſe, if it ſhould pleaſe God to draw you after."

In order to ſecure his conqueſt, Fiſher perſuaded him to go over to the college of jeſuits at Doway; and he was deſired to ſet down in writing the motives or reaſons which had engaged him to embrace the Romiſh religion. But his godfather Laud, who was then biſhop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and Chillingworth's anſwer expreſſing much moderation, candour, and impartiality, that prelate continued to correſpond with him, and to preſs him with ſeveral arguments againſt the doctrine and practice of the Romaniſts. This ſet him upon a new inquiry, which had the deſired effect: but the place where he was, not being ſuitable to the ſtate of a free and impartial inquirer, he reſolved to come back to England, and left Doway in 1631, after a ſhort ſtay there. Upon his return, he was received with great kindneſs and affection by biſhop Laud, who approved his deſign of retiring to Oxford, of which univerſity that prelate was then chancellor, in order to complete the important work he was then upon, "A free Enquiry into Religion." At laſt, after a thorough examination, the Proteſtant principles appearing to him the moſt agreeable to Holy Scripture and reaſon, he declared for them; and having fully diſcovered the ſophiſtry of the motives which had induced him to go over to the church of Rome, he wrote a paper about 1634 to confute them, but did not think proper to publiſh it. This paper is now loſt; for though we have a paper of his upon the ſame ſubject, which was firſt publiſhed in 1687, among his additional diſcourſes, yet it ſeems to have been written on ſome other occaſion, probably at the deſire of ſome of his friends. That his return to the church of England was owing to biſhop Laud, appears from that prelate's appeal to the letters which paſſed between them; which appeal was made in his ſpeech before the lords at his trial, in order to vindicate himſelf from the charge of popery. "Mr. Chillingſworth's learning and abilities," ſays he, "are ſufficiently known to all your lordſhips. He was gone, and ſettled at Doway. My letters brought him back, and he lived and died a defender of the church of England. And that this is ſo, your lordſhips cannot but know; for Mr. Prynne took away my letters, and all the papers which concerned him, and they were examined at the committee."

As, in forſaking the church of England, as well as in returning to it, he was ſolely influenced by a love of truth; ſo, upon the ſame principles, even after his return to Proteſtantiſm, he thought it incumbent upon him to re-examine the grounds of it. This appears from a letter he wrote to Sheldon, containing ſome ſcruples he had about leaving the church of Rome, and returning to the church of England; and theſe ſcruples, which he declared ingenuouſly to his

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friends ſeem to have occaſioned a report, but it was a very falſe and groundleſs one, that he had turned Papiſt a ſecond time, and then Proteſtant again. His return to the Proteſtant religion making much noiſe, he became engaged in ſeveral diſputes with thoſe of the Romiſh; and particularly with John Lewgar, John Floyd, a jeſuit, who went under the name of Daniel, or Dan. a jeſu, and White. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as ſoon as he heard of his return to the church of England, ſent him a very angry and abuſive letter; to which Chillingworth returned ſo mild and affectionate an anſwer, that Lewgar could not help being touched with it, and deſired to ſee his old friend again. They had a conference upon religion before Skinner and Sheldon; and we have a paper of Chillingworth printed among the additional diſcourſes above mentioned, which ſeems to contain the abſtract or ſummary of their diſpute. The queſtion in debate was, Whether the Roman church be the Catholic church, and all out of her communion heretics and ſchiſmatics? We have, in the ſame manner, the ſubſtance of a diſpute he had with Daniel, alias Floyd the jeſuit; wherein he diſproves the infallibility of the church of Rome, by an argument taken from the contradictions in their doctrine of tranſubſtantiation. He had another with a gentleman he does not name; in which he confutes the ſame infallibility, by proving that the preſent church of Rome either errs in her worſhipping the bleſſed Virgin, or that the ancient church did err in condemning the Collyridians as heretics, who worſhipped her in much the ſame manner. Beſides the pieces already mentioned, he wrote one to demonſtrate, that the doctrine of infallibility is neither evident of itſelf, nor grounded upon certain and infallible reaſons, nor warranted by any paſſage of Scripture. And in two other papers he ſhews, that the church of Rome had formerly erred; firſt, by admitting of infants to the euchariſt, and holding, that without it they could not be ſaved; and, ſecondly, by teaching the doctrine of the miſlenaries, viz. "that before the world's end Chriſt ſhould reign upon the earth a thouſand years, and that the ſaints ſhould live under him in all holineſs and happineſs:" both which doctrines are condemned as falſe and heretical by the preſent church of Rome. He wrote alſo a ſhort letter, in anſwer to ſome objections put to him by one of his friends; wherein he ſhews, that neither the fathers nor the councils are infallible witneſſes of tradition, and that the infallibility of the church of Rome muſt firſt of all be proved from Scripture. Laſtly, he wrote an anſwer to ſome paſſages in the dialogues publiſhed under the name of Ruſhworth. The occaſion was this: the lord Digby, afterwards earl of Briſtol, deſired him to meet White, who was the true author of the dialogues, at the lodgings of his couſin, Sir Kenelm Digby, a late convert to the church of Rome. Lord Digby was there himſelf. Their conference turned upon tradition; and, as White had treated

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the ſame matter in his dialogues, which were not yet publiſhed, Chillingworth, probably at the requeſt of lord Digby, ſelected out of them ſome paſſages relating to that ſubject, and confuted them. The foregoing pieces were publiſhed in 1687, at the end of the contracted edition of his "Religion of Proteſtants," &c. in quarto, under the title of "Additional Diſcourſes of Mr. Chillingworth, never before printed;" and have been continued in all the editions of his works ſince.

In 1635 he was engaged in a work which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of Proteſtants. A jeſuit, who went by the name of Edward Knott, though his true name was Matthias Wilſon, had publiſhed in 1630 a little book, called "Charity miſtaken, with the want whereof Catholics are unjuſtly charged, for affirming, as they do with grief, that Proteſtancy unrepented deſtroys ſalvation." This was anſwered by Dr. Potter, provoſt of Queen's college, in Oxford; and his anſwer came out in 1633, with this title, "Want of Charity juſtly charged on all ſuch Romaniſts as dare, without truth or modeſty, affirm that Proteſtancy deſtroyeth ſalvation." The jeſuit replied in 1634, under this title: "Mercy and Truth, or Charity maintained by Catholics; with the want whereof they are unjuſtly charged, for affirming that Proteſtancy deſtroyeth ſalvation." Chillingworth undertook to anſwer this reply; and Knott being informed of it, reſolved to prejudice the public both againſt the author and his book, in a libel called "A Direction to be obſerved by N. N. if he mean to proceed in anſwering the book entitled Mercy and Truth, &c. printed in 1636, permiſſu ſuperiorum;" in which libel he makes no ſcruple to repreſent Chillingworth as a Socinian. Chillinſworth's anſwer to Knott was very nearly finiſhed in the beginning of 1637; when Laud, who knew our author's freedom in delivering his thoughts, and was under ſome apprehenſion he might indulge it too much in his book, recommended the reviſal of it to Dr. Prideaux, profeſſor of divinity at Oxford, afterwards biſhop of Worceſter, and deſired it might be publiſhed with his approbation annexed to it. To Dr. Prideaux were added, Dr. Baylie, vice-chancellor, and Dr. Fell, lady Margaret's profeſſor in divinity, for the examination of his book; and at the end of the year it was publiſhed with their approbation, under this title: "The Religion of Proteſtants a ſafe Way to Salvation; or, an Anſwer to a Book entitled, Mercy and Truth, or Charity maintained by Catholics, which pretends to prove the contrary." It was preſented by the author to Charles I. with a very elegant, modeſt, and pious dedication; from whence we learn this remarkable circumſtance, that Dr. Potter's vindication of the Proteſtant religion againſt Knott's books was written by ſpecial order of the king; and that, by giving ſuch an order, that prince, beſides the general good, had alſo ſome aim at the recovery of Chillingworth from the danger he

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was then in by the change of his religion. This work was received with a general applauſe; and what perhaps never happened to any other controverſial work of that bulk, two editions of it were publiſhed within leſs than five months; the firſt at Oxford, 1638, in folio; the ſecond at London, with ſome ſmall improvements, the ſame year. A third was publiſhed in 1664; to which were added ſome pieces of Chillingworth, viz. "The Apoſtolical Inſtitution of Epiſcopacy," and nine ſermons, the firſt preached before his majeſty Charles I. the other upon ſpecial and eminent occaſions. A fourth in 1674; a fifth in 1684, with the addition of his letter to Lewgar, mentioned above. In 1687, when the nation was in imminent danger of popery, his book being looked upon as the moſt effectual preſervative againſt it, Dr. John Patrick, at the requeſt of the London Clergy, publiſhed an abridgment of it in quarto, with the additional pieces, which we have taken notice of already. It came out with this title: "Mr. Chillingworth's Book, called The Religion of Proteſtants a ſafe Way to Salvation, made more generally uſeful by omitting perſonal Conteſts, but inſerting whatſoever concerns the common Cauſe of Proteſtants, or defends the Church of England; with an Addition of ſome genuine Pieces of Chillingworth, never before printed." This work we conceive to be very uſeful to thoſe who are only ſolicitous to view Chillingworth as a reaſoner; for Dr. Patrick tells us, in an advertiſement, that he has not epitomiſed it in the uſual way, by contracting any where his ſenſe, and giving it more briefly in words of his own, but only by paring off and leaving out what is perſonal, &c. The jeſuit's book is not reprinted in this edition, as it is in the others; but there is a large table of contents, which all the former editions wanted. Dr. Patrick informs us, that "the manuſcript, out of which moſt of them were faithfully tranſcribed, was an original, of Chillingworth's own hand-writing, and in the cuſtody of the Rev. Dr. Teniſon, to whom the reader was beholden for their publication." A ſixth edition came out in 1704; and, beſides the pieces of the former editions, contains the additional diſcourſes printed in 1687, and the table of contents in the contracted edition; which, by referring to chapters and ſections inſtead of pages, was calculated to ſerve any edition of the book. The following editions contain the ſame, to the tenth and laſt, which was printed in a handſome manner in 1742, with his life, by Dr. Birch. The jeſuit Knott, as well as Floyd and Lacy, jeſuits, wrote againſt Chillingworth; but their anſwers have been entirely neglected and forgotten, while his work remains a laſting monument of ſound reaſon and pure religion, and will be read ſo long as either the one or the other have any footſteps among us.

In the mean time he had refuſed preferment, which was offered him by Sir Thomas Coventry, keeper of the great ſeal, becauſe his conſcience would not allow him to ſubſcribe the thirty-nine articles. Conſidering

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Conſidering that, by ſubſcribing the articles, he muſt not only declare willingly, and *ex animo*, that every one of the articles is agreeable to the word of God, but alſo that the book of Common Prayer contained nothing contrary to the word of God; that it might lawfully be uſed, and that he himſelf would uſe it: and conceiving, at the ſame time, that, both in the articles, and in the book of Common Prayer, there were ſome things repugnant to the Scripture, or which were not lawful to be uſed, he fully reſolved to loſe for ever all hopes of preferment, rather than comply with the ſubſcriptions required. One of his chief objections to the Common Prayer related to the Athanaſian Creed, the damnatory clauſes of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer ſubjoined to it "Lord have mercy upon us," &c. appeared to him to be made part of the Chriſtian law, and conſequently to bind Chriſtians to the obſervation of the Jewiſh ſabbath. Theſe ſcruples of our author, about ſubſcribing the articles, furniſhed his antagoniſt Knott with an objection againſt him, as an improper champion for the Proteſtant cauſe. To which he anſwers, in the cloſe of his preface to the "Religion of Proteſtants," that "though he does not hold the doctrine of all Proteſtants abſolutely true, yet he holds it free from all impiety, and from all error deſtructive of ſalvation, or in itſelf damnable. And this he thinks, in reaſon, may ſufficiently qualify him for a maintainer of this aſſertion, that *Proteſtancy deſtroys not Salvation.*" Then he adds this remarkable declaration: "For the church of England, I am perſuaded, that the conſtant doctrine of it is ſo pure and orthodox, that whoſoever believes it, and lives according to it, undoubtedly he ſhall be ſaved; and that there is no error in it, which may neceſſitate or warrant any man to diſturb the peace, or renounce the communion of it. "This, in my opinion," ſays he, "is all intended by ſubſcription; and thus much, if you conceive me not ready to ſubſcribe, your charity, I aſſure you, is much miſtaken." He expreſſes here not only his readineſs to ſubſcribe, but alſo what he conceives to be the ſenſe and intent of ſuch a ſubſcription; which he now takes to be a ſubſcription of peace or union, and not of belief or aſſent, as he formerly thought it was. And, as he did within a few months actually ſubſcribe, we have reaſon to believe he did it in the ſame ſenſe; eſpecially if we conſider, that this was alſo the ſenſe of archbiſhop Laud, with which he could not be unacquainted; and of his friend Sheldon, who laboured to convince him of it, and was, no doubt, the perſon that brought him at laſt into it: for there is, in Des Maizeaux's account, a letter which he wrote to Sheldon upon this occaſion; and it ſeems there paſſed ſeveral letters between them upon this ſubject.

When he had got the better of his ſcruples, he was promoted to the chancellorſhip of Saliſbury, with the prebend of Brixworth in Northamptonſhire annexed; and, as appears from the ſubſcription-

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book of the church of Salisbury, upon July 20, 1638, complied with the usual subscription. About the same time he was appointed master of Wigston's hospital in Leicestershire; "both which," says Wood, "and perhaps other preferments, he kept to his dying day." In 1646 he was deputed by the chapter of Salisbury their proctor in convocation. He was likewise deputed to the convocation which met the same year with the new parliament, and was opened Nov. 4. In 1642 he was put into the roll, with some others, by his majesty, to be created doctor in divinity; but the civil war breaking out, he came not to take that degree, nor was he diplomated. He was zealously attached to the royal party, and at the siege of Gloucester, begun August 10, 1643, was present in the king's army, where he advised and directed the making certain engines for assaulting the town, after the manner of the Roman *testudines cum pluteis*. Soon after, having accompanied the lord Hopton, general of the king's forces in the west, to Arundel castle, in Sussex; and choosing to repose himself in that garrison, on account of an indisposition occasioned by the severity of the season, he was there taken prisoner, Dec. 9, 1643, by the parliament forces under the command of Sir William Waller, who obliged the castle to surrender: but his illness increasing, and not being able to go to London with the garrison, he obtained leave to be conveyed to Chichester; where he was lodged in the bishop's palace, and where, after a short illness, he died.

We have a very particular account of his sickness and death, written by his great adversary, Mr. Cheynell, who accidentally met him at Arundel castle, and frequently visited him at Chichester, till he died. It was indeed at the request of this gentleman that our author was removed to Chichester; where Cheynell attended him constantly, and behaved to him with as much compassion and charity as his persecuting and uncharitable principles would suffer him. There is no reason, however, to doubt the truth of Cheynell's account, as to the most material circumstances contained in it; and from it we learn, that Chillingworth was attended during his sickness, and provided with all necessaries, by one lieutenant Golledge, and his wife Christobel, at the command of the governor of Chichester; that at first he refused the assistance of Sir William Waller's physician, but afterwards was persuded to admit his visits, though his distemper was too far gone to leave any hopes of his recovery; that his indisposition was increased by the abusive treatment he met with from most of the officers who were taken prisoners with him in Arundel castle, and who looked upon him as a spy set over them and their proceedings; and that, during his whole illness, he was often teazed by Cheynell himself, and by an officer of the garrison of Chichester, with impertinent questions and disputes. If this be a true account, as most probably it is, lord Clarendon was misinformed, in relation to his death; for, after having observed that he was taken prisoner in Arundel castle, he adds—"As soon as his person was known, which

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wards, whether through fear of the Turks, or for the ſake of propagating the Greek learning, left it again, and came back into Italy. This he is ſuppoſed to have done about 1391. He taught Greek at Florence three years, and had Leonard Aretin for his ſcholar. From Florence he went to Milan, at the command of his emperor, who was come into Italy, and reſided in that city; and while he was here, Galeatius, duke of Milan, prevailed with him to accept the Greek profeſſorſhip in the univerſity of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed.

Between 1406 and 1409, he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his ſcholar, but was then ſecretary to pope Gregory XII. In 1413, he was ſent into Germany by pope Martin V. ambaſſador to the emperor Sigiſmund, along with cardinal Zarabella, in order to fix upon a place for holding a general council; and Chryſoloras and the cardinal fixed upon Conſtance. Afterwards he returned to his own emperor at Conſtantinople, by whom he was ſent ambaſſador with others to the council of Conſtance; but a few days after the opening of the council he died. His death happened April 15, 1415. He was buried at Conſtance; and a handſome monument was erected over him, by his ſcholar Poggius.

CHRYSOSTOM (John), ſo called from his eloquence, was born at Antioch of a noble family about 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthuſa. He was deſigned at firſt for the bar, and was ſent to learn rhetoric under Libanius; but ſoon quitted all thoughts of this, and betook himſelf to the ſtudy of the Chriſtian religion. He put himſelf firſt under the management of Meletius of Antioch, in whoſe houſe he lodged for three years, and from whom he learnt the rudiments of it; and then applied to Carterius and Diodorus, who taught him the literal way of expounding the Scriptures. He was afterwards baptized by Meletius, and ordained by that biſhop to be a reader in the church of Antioch. While he was yet young, he formed a reſolution of entering upon a monaſtic life, which, in ſpite of all remonſtrances from his mother, he purſued. For, about 374, he betook himſelf to the neighbouring mountains, where he lived four years with an ancient hermit; then retired to a more ſecret part of the deſert, and ſhut himſelf up in a cave, in which miſerable ſituation he ſpent two whole years more: till at length, worn out almoſt by continual watchings, faſtings, and other ſeverities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in 381, and now began to compoſe and publiſh many of his pieces; ſuch as thoſe, "De ſa-

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cerdotio, de providentia ad ſtagyrium monachum," and ſome others, "adverſus Judæos, Gentiles, &c." Five years after he was ordained a prieſt by Flavian, which office he adorned ſo very highly, and acquitted himſelf in with ſo much reputation, that upon the death of Nectarius biſhop of Conſtantinople, which happened in 397, he was unanimouſly pitched upon to fill that ſee. The emperor Arcadius however was obliged to employ all his authority, and even to uſe ſome ſtratagem, before he could ſeduce Chryſoſtom from the place of his nativity Antioch, where he was held in ſo much admiration and eſteem. He ſent in the mean time a mandate to Theophilus biſhop of Alexandria, to come and conſecrate Chryſoſtom biſhop of Conſtantinople; which was done in 398, notwithſtanding the ſecret and envious attempts of Theophilus to prevent it. But Chryſoſtom was no ſooner at the head of the church of Conſtantinople, than that fiery zeal and ardor, for which he was afterwards famous, began to be troubleſome. There is no doubt that he acted upon principle, and therefore has a right to be deemed an honeſt man: but he was ſtiff and inflexible in his manners; obſtinate in not conforming to the ways of the world, even in cuſtoms which were univerſally thought innocent; and reſolutely bent upon making, if poſſible, a general reformation of manners. With this diſpoſition he fell firſt upon the clergy, as the propereſt order to begin with; and next attacked the laity, but eſpecially the courtiers, whom he ſoon made his enemies. Nor was his zeal confined altogether within the precincts of Conſtantinople; it extended to foreign parts, as appears from his cauſing to be demoliſhed the temples of ſome falſe gods, yet ſtanding in Phœnicia.

In 400, he went into Aſia, at the requeſt of the clergy of Epheſus; and ſettled ſome diſorders, which had been occaſioned in that church by the turbulent and unquiet ſpirit of it's managers. But while he was here, a cabal, it ſeems, was plotting againſt him at home. For Severian biſhop of Gabala, to whom Chryſoſtom had committed the care of his church in his abſence, had taken great pains to inſinuate himſelf into the favour of the nobility and people at Chryſoſtom's expence, and to his diſadvantage. He had even formed a confederacy againſt him with his old adverſary, Theophilus of Alexandria; to which confederacy the empreſs Eudoxia had made herſelf a party, for the ſake of revenging ſome liberties which Chryſoſtom had taken in reproving her. By her intrigues chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring him to a trial, and have him depoſed from his biſhopric. Theophilus, who wanted nothing but an opportunity to ruin him, came immediately to Conſtantinople, and brought ſeveral Egyptian biſhops with him. Thoſe of Aſia alſo, whom Chryſoſtom had depoſed for the tumults they raiſed at Epheſus, appeared upon this occaſion at Conſtantinople againſt him. Theophilus now arrived; but, inſtead of taking up his quarters with his brother

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brother Chryſoſtom as was uſual, he had apartments allotted him in the empreſs's palace. Here he called a council, and appointed judges; but Chryſoſtom excepted againſt the judges, and refuſed to appear before the council: declaring that he was not accountable to ſtrangers for any ſuppoſed miſdemeanor, but only to the biſhops of his own and the neighbouring provinces. Theophilus nevertheleſs held a ſynod of biſhops, where he ſummoned Chryſoſtom to appear, to anſwer to 29 articles of accuſation, which had there been preferred againſt him. But Chryſoſtom ſent three biſhops and two prieſts to acquaint Theophilus and his ſynod, that though he was very ready to ſubmit himſelf to the judgment of thoſe, who ſhould be regularly aſſembled, and have a legal right to judge him, yet he abſolutely refuſed to be judged by him and his ſynod: this refuſal he perſiſted in four ſeveral times, and was in conſequence depoſed.

This happened about the beginning of 403. The news of his depoſition was no ſooner ſpread about Conſtantinople, than all the city was in an uproar. The emperor had ordered him to be baniſhed: the people were determined to detain him by force. In three days however, to prevent any further diſturbance, he ſurrendered himſelf to thoſe who had orders to ſeize him, and was conducted by them to a ſmall town in Bithynia, which was appointed for the reſidence of his baniſhment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled; they even threatened him: and Eudoxia was ſo frightened with the tumult, that ſhe herſelf ſolicited for it. He was immediately recalled, and now all his troubles ſeemed to be at an end: but, alas! new troubles were coming on, new ſtorms were riſing againſt him. The empreſs, about the latter end of this year, had erected a ſtatue near the church; and the people, to do honour to her, had celebrated the public games before it. This Chryſoſtom thought indecent; and the fire of his zeal, far from being extinguiſhed by his late misfortunes, urged him to preach againſt thoſe who were concerned in it. His diſcourſe provoked the empreſs, who ſtill retained her old enmity to him; and made her reſolve once more to have him depoſed from his biſhopric. Some ſay, that the ſaint irritated her highneſs not a little, as ſoon as he was apprized of her machinations againſt him, by beginning one of his ſermons with theſe remarkable words: "Behold the furious Herodias, inſiſting to have the head of John Baptiſt in a charger." Be this as it will, a ſynod of biſhops was immediately aſſembled, who made very ſhort work of depoſing him; ſince, as they alledged, he ſtood already depoſed by virtue of the former ſentence given againſt him; which, they ſaid, had never been reverſed, nor himſelf re-eſtabliſhed in his ſee, in that legal and orderly manner which the canons required. In conſequence of that judgment, therefore, the emperor forbad him to enter the church any more, and ordered

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him to be baniſhed. His followers and adherents were now inſulted and perſecuted by the ſoldiery, and ſtigmatized particularly by the nick name of Johannites. He had, it is true, a ſtrong party among the people, who loved and admired him to the laſt degree, and would now have even armed themſelves in his defence: but he choſe rather to ſpend the remainder of his days in baniſhment, than be the unhappy cauſe of a civil war to his country; and therefore ſurrendered himſelf a ſecond time to thoſe who were to have the care of him.

He ſet out in June 404, under a guard of ſoldiers, to Nicea; where he did not make any long ſtay, but purſued his journey to Cucuſus, the deſtined place of his baniſhment, at which he arrived in September. It is remarkable, that the very day Chryſoſtom left Conſtantinople, the great church was ſet on fire and burnt, together with the palace, which almoſt adjoined to it, entirely to the ground. The ſame year there fell hail-ſtones of an extraordinary ſize, that did conſiderable damage to the town: which calamity was alſo followed by the death of the empreſs Eudoxia. All theſe accidents were conſidered by the partizans of Chryſoſtom, as ſo many judgments from heaven upon the place; to avenge, as they never fail to fancy in ſuch caſes, the injurious treatment it had ſhewn to the ſaint: as if the high Majeſty of heaven was concerned, upon every ſlight and frivolous occaſion, to interpoſe itſelf in our petty ſquabbles here below.

Cucuſus was a city of Armenia, whoſe ſituation was remarkably barren, unpleaſant, wild, and inhoſpitable; ſo that Chryſoſtom was obliged to change his place of reſidence frequently, on account of the incurſions which were made by the barbarous nations around it. He did not however neglect his epiſcopal functions; but ſent forth prieſts and monks to preach the goſpel to the Goths and Perſians, and to take care of the churches of Armenia and Phœnicia. His enemies, not yet ſatiated with revenge, did not ſuffer him to remain long even in this ſituation, wretched as it was; and prevailed with the emperor to have him ſent to Pityus, a moſt deſert region of Pontus, which is upon the borders of the Euxine ſea. But the fatigue of travelling, and the hard uſage he met with from the ſoldiers, who were conducting him thither, had ſuch an effect on him, that he was ſeized with a violent fever, and died in a few hours. His death happened in 417, and was revealed to him, as ſome writers would perſuade us, a little before in a dream. Afterwards the weſtern and eaſtern churches were divided about him; the former holding him in great veneration, while the latter conſidered him as a biſhop excommunicated. But the death of Arcadius happening about five months after, the eaſtern churches grew ſoftened by degrees, and more and more inclined to do juſtice to his memory; and it is certain that, about 30 years after, his bones were removed to Conſtantinople, and depoſited in the temple of the holy

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holy apoſtles, with all the pomp and ſolemnity imaginable. The works of this father are very voluminous, and have been collected in ſeveral editions; the beſt of which is that publiſhed at Paris, under the care and inſpection of Bernard Montfaucon, a Benedictine monk, in 1718.

CHUBB (Thomas), was born at Eaſt-Harnham, a ſmall village near Saliſbury, Sept. 29, 1679. His father, a maltſter, dying when he was young, and the widow having three more children to maintain by her labour, he received no other education, than being inſtructed to read and write an ordinary hand. At 15, he was put apprentice to a glover in Saliſbury; and when his term was expired, continued for a time to ſerve his maſter as a journeyman. But glove-making being prejudicial to his eyes, which it ſeems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and ſharer with him in his own buſineſs; and thus, in his younger days, obtained an honeſt livelihood by his labour. Mean while, being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leiſure to acquire ſuch knowledge as could be acquired from Engliſh books; for Latin, Greek, or any of the learned languages, he always remained a ſtranger to. Hence he became tolerably verſed in mathematics, geography, and many other branches of ſcience.

But divinity above all was his favourite ſtudy; and it is ſaid, that a little ſociety was formed at Saliſbury, under the management and direction of Chubb, for the ſake of debating upon religious ſubjects. Here the Scriptures are reported to have been read under the guidance of ſome commentator; and every man delivered his ſentiments upon all points freely, and without reſerve.

About this time the controverſy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological aſſembly, Chubb, at the requeſt of the members, drew up and arranged his ſentiments about it, in a kind of diſſertation; which, after it had undergone ſome correction, appeared to the world, under the title of "The Supremacy of the Father aſſerted, &c." A literary production from one of a mean and illiberal education will always create wonder, and more eſpecially when it is accompanied with any degree of ſucceſs. This piece of Chubb's ſhewed great talents in reaſoning, as well as great perſpicuity and correctneſs in writing; ſo that he began to be conſidered, and indeed very deſervedly, as one much above the ordinary ſize of men. Hence Pope, in a letter to his friend Gay, was led to aſk him, if he had "ſeen or converſed with Mr. Chubb, who is a wonderful phænomenon of Wiltſhire?" and ſays, in relation to a quarto volume of tracts, which were printed afterwards, that he had read through his whole volume with admiration of the writer, though not always with approbation of his doctrine."

Chubb

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Chubb had no ſooner commenced author, than his name was ſpread far and wide; and his ſucceſs in this new capacity procured him ſomething more ſolid than fame. It introduced him to the perſonal knowledge of ſeveral gentlemen of eminence and letters; by whoſe generoſity and kindneſs he was, as it is preſumed, originally enabled to live, in ſome ſort, independent of labour. The late ſir Joſeph Jekyll, maſter of the Rolls, took him into his family, and uſed, at his hours of retirement, to refreſh himſelf from the fatigues of buſineſs with his converſation. Chubb was indeed pretty generally careſſed: for nobody ſuſpected as yet, to what prodigious lengths he would ſuffer his reaſoning faculty to carry him. He did not continue many years with ſir Joſeph Jekyll, though it is ſaid he was tempted to it by the offer of a genteel allowance; but, fond of contemplation, retired to his friend at Saliſbury, where he ſpent his days in reading and writing. We are told, however, that though he lived quite free from labour, yet he always took a pleaſure in aſſiſting the trade; which, by the death of his partner, had devolved on a nephew, and was to the laſt period of his life a coadjutor in it. He died, as he had lived, a ſingle man, at Saliſbury, in his 68th year.

He left behind him two volumes of poſthumous works, which he calls "A Farewell to his Readers," from which we may fairly form this judgment of his opinions: "that he had little or no belief of revelation; that indeed he plainly rejects the Jewiſh revelation, and conſequently the Chriſtian, which is founded upon it: that he diſclaims a future judgment, and is very uncertain as to any future ſtate of exiſtence; that a particular providence is not deducible from the phænomena of the world, and therefore that prayer cannot be proved a duty; &c. &c." As licentious however as he may ſeem to have been in his way of thinking, he never was cenſured as licentious in his actions; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life or converſation. There was publiſhed indeed a pamphlet, ſoon after his death, under the title of "Memoirs of Mr. Thomas Chubb," which endeavours to fix upon him a very black and unnatural crime; but the author has behaved himſelf ſo outrageouſly, and written with ſuch intemperance and fury, that we think it unfair to give credit to ſo ſcandalous an inſinuation, upon the ſtrength of his ſingle teſtimony; eſpecially when Chubb's whole life and converſation plainly contradict it. But let us produce a ſpecimen of his zeal. After this memorialiſt has denied him the common forms of burial, which yet it ſeems neceſſary all ſhould be allowed, if it be only to preſerve decorum in ſociety, he would humbly propoſe, he ſays, a new ſcheme to the public; namely, "that whenever any enormous overgrown heretic, ſuch as Chubb, ſhould make his exit, inſtead of paying him funeral obſequies, notice ſhould immediately be

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be given to the high ſheriff, who ſhould be obliged to attend with the poſſe comitatus, on ſo extraordinary an occaſion, and authorized to demand the body of the criminal, and conduct it to a ſham execution, with all the marks of infamy and deteſtation; viz. he ſhould be drawn on a ſledge, like a traitor, with a halter about his neck, by which he ſhould be hanged the uſual time. From thence, when cut down, he ſhould be carried back to the market-place, where a ſcaffold ſhould be erected for that purpoſe, on which the executioner, having made the neceſſary apparatus, ſhould, in the ſight of all the people, firſt cut out his heart, that had contrived ſuch horrid blaſphemies; next pluck out the tongue by the roots, that had uttered them; and then lop off the right hand, that had publiſhed them. The body thus mutilated ſhould be taken down from thence, and faſtened to a ſtake hard by, with all his heretical writings called in, and gathered round him into one pile; which, together with ſome other combuſtibles, ſhould be kindled into a blaze, into which the heart, tongue, and hand ſhould be caſt, there to continue, till the whole was conſumed and reduced to aſhes, which ſhould be thrown into the air with all contumely and contempt, as unworthy of any reſt or repoſitory."

We have been at the pains to tranſcribe the propoſal of this memoir-writer, becauſe it is curious, and ſerves to ſhew, how eaſily the moſt malignant paſſions may be gratified under the maſk of piety; and to convince us, that we may poſſibly never be leſs religious, than when we fancy ourſelves moſt ſo. May not a man, who diſapproves and rejects Chubb's principles as firmly as this writer, venture to tell him, that he knows not what ſpirit he is of, and that his zeal has eaten up his charity? does he think, that this method of putting a ſtop to hereſy, (for he calls Chubb nothing more than a heretic) nay, we may ſay, to infidelity, can ever be lawful, or even expedient?

CHUDLEIGH (Lady MARY), a very philoſophic poetic lady, was born in 1656, and was the daughter of Richard Lee, of Winſlo-der in Devonſhire, eſq. She was maried to ſir George Chudleigh, bart. by whom ſhe had ſeveral children; among the reſt Eliza-Maria, who dying in the bloom of life, cauſed her mother to pour out her grief in a poem entitled, "A Dialogue between Lucinda and Mariſſa." She wrote another poem called, "The Ladies Defence," occaſioned by an angry ſermon preached againſt the fair ſex. Theſe, with many others, were collected into a volume, and printed a third time in 1722. She publiſhed alſo a volume of eſſays upon various ſubjects in verſe and proſe in 1710, which have been much admired for a delicacy of ſtyle. Theſe were dedicated to her royal highneſs the princeſs Sophia, electreſs and ducheſs dowager of Brunſwick; on which occaſion that princeſs, then in her 80th year,

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herſelf with letting him know that it is
take all things in good part, provided hi
rectly violated. The important buſine
land and the Low Countries had beer
no method having been found to en
Low Countries to recall the prohib
ties. Sir Thomas Chaloner, obſervin
favourite, Roderic Gomez, was at th
rect oppoſition to that of the duke d'
correſpondents of the latter in Spain,
enmity expreſſed by Gomez towards th
as he gave out, from their being heretic
from thoſe of his maſter, but from an a
courſe between England and the Low
would produce a briſk circulation of m
provinces, and thereby facilitate d'Alva
to obſtruct. The duke d'Alva thereup
conduct, and began to talk much of th
houſe of Burgundy and the kings of E
regard for the nation; and at length ope
till contrary orders ſhould be received f

It was in this country, at a time wh
face, he ſpent the winter in a ſtove, an
he compoſed his work of "The right
public;" thus endeavouring to diſpel h
the Muſes. Nevertheleſs, being ſeiz
neſs, which endangered his life, he
elegy after Ovid's manner, beſeeching
native country, before care and ſickn
journey. His petition being granted
latter end of 1564. He died Octob
the cathedral of St. Paul.

He was the author of ſeveral trac
for Children. 2. The Office of Serv
of Gilbert Cognatus, 1543. 3. Mo
Eraſmus, and printed 1549. 4. In
Angliæ præſtantiſſimi, carmen par
Anglorum Inſtauranda, libri decem,
prefixed to this book a copy of Lat
in which he obſerves, that the moſt li
judgment, the quickeſt parts, and
which are commonly the lot of diffe
Sir Thomas Chaloner; juſtly, there
men of his time. 6. De Illuſtrium
lanea, cum Epigrammatis ac Epitap
of panegyrics, epigrams, and epitap
fore-mentioned. By the encourage
liam Malim, formerly fellow of

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in Dorſetſhire, and was elected a burgeſs for Weymouth, in the parliament which met in May 8, 1661. In 1663, Charles II. conferred on him the honour of knighthood; and ſoon after the foundation of the Royal Society, he was, for his known love of letters, and converſation with learned men, elected a member of it. In 1664 he was appointed one of the commiſſioners of the Court of Claims in Ireland; and, upon his return from thence, conſtituted one of the clerks comptrollers of the Green Cloth. Notwithſtanding his engagements in public offices, he found time to draw up a kind of political eſſay upon "The Hiſtory of England," which was publiſhed in folio, 1675, under this title: "Divi Britannici; being a Remark upon the Lives of all the Kings of this Iſle, from the Year of the World 2855, unto the Year of Grace 1660." It is dedicated to Charles II. and in the dedication the author takes notice, that having ſerved his majeſty's father as long as he could with his ſword, he ſpent a great part of thoſe leiſure hours which were forced upon him by his misfortunes, in defending that prince's cauſe, and indeed the cauſe of monarchy itſelf, with his pen; and he frankly owns, that he conſidered his work as the funeral oration of that deceaſed government, or rather, as his title ſpeaks it, the apotheoſis of departed kings. We are told by Wood, that there were ſome paſſages in this work about the king's power of raiſing money without parliament, which gave ſuch offence to the members then ſitting, that the author had them cancelled, and the book reprinted. Wood has alſo cenſured this work very ſeverely. "In the ſaid book," ſays he, "which is very thin and trite, are the arms of all the kings of England, which made it ſell among novices, rather than from the matter therein." Nicolſon ſpeaks alſo very ſlightly of this performance, and repreſents it as "only giving the reader a diverting view of the arms and exploits of our kings, down to the Reſtoration in 1660." But although little regard is paid to this work now, yet much reading and learning are ſhewn in it; nor can we conceive it to be altogether without it's uſe. The dates are generally very exact, the facts are well ſupported by authorities, and there are an abundance of curious and judicious obſervations to be found in it; ſo that, if the reader can but excuſe that flaming and almoſt enthuſiaſtic zeal for monarchy which runs through it, he may juſtly ſuffer himſelf to think leſs meanly of it.

After the diſſolution of the parliament, in 1678, he was diſmiſſed from the poſt of clerk of the Green Cloth, much againſt his maſter's will, who reſtored him again, and continued him in it during the reſt of his reign. He remained in his office, and enjoyed the ſame, if not a greater, degree of favour from court, during the ſhort reign of James II. and having had the pleaſure of ſeeing his eldeſt ſon raiſed to the peerage, he departed this life March 26, 1688.

Beſides three ſons, and as many daughters, who died in their infancy, Sir Winſton had ſeveral ſons and daughters, who lived to

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grow up. The eldeſt of his ſons was John Churchill, afterwards duke of Marlborough, of whom we ſhall ſpeak largely in the next article. Arabella, the eldeſt of his children, born in March 1648, was maid of honour to the ducheſs of York, and miſtreſs to the duke, afterwards James II. by whom ſhe had two ſons and two daughters. The eldeſt, James Fitz James, was created by his father duke of Berwick; he was alſo knight of the Garter and of the Golden Fleece, marſhal of France, and grandee of Spain of the firſt claſs. He was reputed one of the greateſt officers in his time; and being generaliſſimo of the armies in France, fell by a cannon ſhot at the ſiege of Philipſburg, in 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the French gallies, was born in 1673, and died in 1702. Henrietta, born in 1670, married Sir Henry Waldgrave, of Cheuton, and died in 1730. The youngeſt daughter was a nun: but afterwards married colonel Godfrey, by whom ſhe had two daughters.

CHURCHILL (JOHN), duke of Marlborough, and prince of the holy Roman empire, was eldeſt ſon of Sir Winſton Churchill, and born at Aſhe in Devonſhire, on Midſummer-day, in 1650. A clergyman in the neighbourhood inſtructed him in the firſt principles of literature; but his father, having other views than what a learned education afforded, carried him early to court, where he was particularly favoured by James duke of York, when he was no more than twelve years of age. He had a pair of colours given him in the guards, during the firſt Dutch war, about 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and beſieged by the Moors, where he reſided for ſome time, and cultivated attentively the ſcience of arms. Upon his return to England, he attended conſtantly at court, and was greatly reſpected by both the king and the duke. In 1672 the duke of Monmouth commanding a body of Engliſh auxiliaries in the ſervice of France, Churchill attended him, and was ſoon after made a captain of grenadiers in his grace's own regiment. He had a ſhare in all the actions of that famous campaign againſt the Dutch; and at the ſiege of Nimeguen diſtinguiſhed himſelf ſo much, that he was particularly taken notice of by the celebrated marſhal Turenne, who beſtowed on him the name of the handſome Engliſhman. He ſhone out alſo with ſo much eclat at the reduction of Maeſtricht, that the French king thanked him for his behaviour at the head of the line, and aſſured him that he would acquaint his ſovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father how much he had been indebted to the bravery of captain Churchill.

The laurels he brought from France were ſure to gain him preferment at home; and accordingly the king made him a lieutenant-colonel, and the duke made him gentleman of his bed-chamber, and ſoon

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ſoon after maſter of the robes. The ſecond Dutch war being over, colonel Churchill was again obliged to paſs his days at court, where he behaved with great prudence and circumſpection in the troubleſome times that enſued. In 1679, when the duke of York was conſtrained to retire from England into the Low Countries, colonel Churchill attended him; as he did through all his peregrinations, till he was ſuffered to reſide again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a conſort, he made his addreſſes to Sarah Jennings, who waited on the lady Anne, afterwards queen of Great Britain. This young lady, then about twenty-one years of age, and univerſally admired both for her perſon and wit, he married in 1681, and thereby ſtrengthened the intereſt he had already at court. In 1682 the duke of York returned to London; and, having obtained leave to quit Scotland, reſolved to fetch his family from thence by ſea. For this purpoſe he embarked in May, but unluckily ran upon the Lemon Oar, a dangerous ſand, that lies about ſixteen leagues from the mouth of the Humber, where his ſhip was loſt, with ſome men of quality, and upwards of an hundred and twenty perſons on board her. He was particularly careful of colonel Churchill's ſafety, and took him into the boat in which himſelf eſcaped. The firſt uſe made by his royal highneſs of his intereſt, after he returned to court, was to obtain a title for his favourite; who, by letters patent, bearing date Dec. 1, 1682, was created baron of Eymouth in Scotland, and alſo appointed colonel of the third troop of guards. He was continued in all his poſts upon the coming of James II. to the crown, who ſent him alſo his ambaſſador to France, to notify his acceſſion. On his return, he aſſiſted at the coronation, in April 1685; and May following was created a peer of England, by the title of baron Churchill, of Sandbridge, in the county of Hertford.

In June, being then lieutenant-general of his majeſty's forces, he was ordered into the weſt to ſuppreſs Monmouth's rebellion, which he did in a month's time, with an inconſiderable body of horſe, and took the duke himſelf priſoner. He was extremely well received by the king at his return from this victory; but ſoon diſcerned, as it is ſaid, the bad effects it produced, by confirming the king in an opinion that, by virtue of a ſtanding army, the religion and government of England might eaſily be changed. How far lord Churchill concurred with or oppoſed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in adviſing or executing the violent proceedings of that unhappy reign; on the contrary, biſhop Burnet tells us, that "he very prudently declined meddling much in buſineſs, ſpoke little, except when his advice was aſked, and then always recommended moderate meaſures." It is ſaid, he declared very early to lord Galway, that if his maſter at-

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tempted to overturn the eſtabliſhed religion, he would leave him; and that he ſigned the memorial tranſmitted to the prince and princeſs of Orange, by which they were invited to reſcue this nation from popery and ſlavery. Be this as it will, it is certain that he remained with, and was entruſted by, the king, after the prince of Orange was landed, in 1688. He attended king James when he marched with his forces to oppoſe the prince, and had the command of five thouſand men; yet the earl of Feverſham, ſuſpecting his inclinations, adviſed the king to ſeize him. The king's affection to him was ſo great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any poſt, or carrying off any troops.

Whoever conſiders the great obligations lord Churchill lay under to king James, muſt naturally conclude, that he could not take the reſolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the caſe, appears from the following letter, which he left for the king, to ſhew the reaſons of his conduct, and to expreſs his grief for the ſtep he was obliged to take.

"Sir, ſince men are ſeldom ſuſpected of ſincerity when they act contrary to their intereſts, and though my dutiful behaviour to your majeſty in the worſt of times, for which I acknowledge my poor ſervices much overpaid, may not be ſufficient to incline you to a charitable interpretation of my actions; yet I hope the great advantage I enjoy under your majeſty, which I can never expect in any other change of government, may reaſonably convince your majeſty and the world, that I am actuated by an higher principle, when I offered that violence to my inclination and intereſt, as to deſert your majeſty at a time when your affairs ſeem to challenge the ſtricteſt obedience from all your ſubjects, much more from one who lies under the greateſt obligations imaginable to your majeſty. This, Sir, could proceed from nothing but the inviolable dictates of my conſcience, and a neceſſary concern for my religion, which no good man can oppoſe, and with which I am inſtructed nothing ought to come in competition. Heaven knows, with what partiality my dutiful opinion of your majeſty has hitherto repreſented thoſe unhappy deſigns which inconſiderate and ſelf-intereſted men have framed againſt your majeſty's true intereſt, and the Proteſtant religion: but as I can no longer join with ſuch, to give a pretence by conqueſt to bring them to effect, ſo I will always, with the hazard of my life and fortune, ſo much your majeſty's due, endeavour to preſerve your royal perſon and lawful right, with all the tender concern, and dutiful reſpect, that becomes your majeſty's," &c.

Lord Churchill was graciouſly received by the prince of Orange; and it is ſuppoſed to have been in conſequence of his lordſhip's ſolicitation that prince George of Denmark took the ſame ſtep, as his conſort, the princeſs Anne, did alſo ſoon after, by the advice of

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lady Churchill. He was entruſted, in that critical conjuncture, by the prince of Orange, firſt to re-aſſemble his troop of guards at London, and afterwards to reduce ſome lately raiſed regiments, and to new-model the army, for which purpoſe he was inveſted with the rank and title of lieutenant-general. The prince and princeſs of Orange being declared king and queen of England, Feb. 16, 1689, lord Churchill was on the 14th ſworn of their privy council, and one of the gentlemen of the bed-chamber to the king; and, on the 9th of April following, raiſed to the dignity of earl of Marlborough, in the county of Wilts. He aſſiſted at the coronation of their majeſties, and was ſoon after made commander in chief of the Engliſh forces ſent over to Holland. He preſided at the battle of Walcourt, April 1689, and gave ſuch extraordinary proofs of his ſkill, that prince Waldeck, ſpeaking in his commendation to king William, declared, that "he ſaw more into the art of war in a day, than ſome generals in many years." It is to be obſerved, that king William commanded this year in Ireland, which was the reaſon of the earl of Marlborough's being at the head of the Engliſh troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great ſervices for king William in Ireland, by reducing Cork, and ſome other places of much importance; in all which he ſhewed ſuch uncommon abilities, that, on his firſt appearance at court after his return, the king was pleaſed to ſay, that "he knew no man ſo fit for a general, who had ſeen ſo few campaigns." All theſe ſervices, notwithſtanding, did not hinder his being diſgraced in a very ſudden manner; for being in waiting at court as lord of the bed chamber, and having introduced to his majeſty lord George Hamilton, he was ſoon followed to his own houſe by the ſame lord, with this ſhort and ſurpriſing meſſage, "That the king had no farther occaſion for his ſervices;" the more ſurpriſing, as his majeſty juſt before had not diſcovered the leaſt coldneſs or diſpleaſure towards him. The cauſe of this diſgrace is not even at preſent known, but only ſuſpected to have proceeded from his too cloſe attachment to the intereſt of the princeſs Anne. This ſtrange and unexpected blow was followed by one much ſtranger, for ſoon after he was committed to the Tower for high treaſon, but was releaſed, and acquitted, upon the whole being diſcovered to be nothing more than the effects of a vile conſpiracy againſt him.

After queen Mary's death, when the intereſts of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council, and in June 1698 appointed him governor to the duke of Glouceſter, with this extraordinary compliment: "My lord, make him but what you are, and my nephew will be all I wiſh to ſee him." He continued in favour to the king's death, as appears from his having been three times appointed one of the lords juſtices during his abſence; namely,

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namely, July 16, 1698; May 31, 1699; and June 27, 1700. As ſoon as it was diſcerned that the death of Charles II. of Spain would become the occaſion of another general war, the king ſent a body of troops over to Holland, and made lord Marlborough commander in chief of them. He appointed him alſo ambaſſador extraordinary and miniſter plenipotentiary to their high mightineſſes, upon which he went immediately to Holland. The king following, and taking a view of the forces, dined with him at his quarters in Sept. 1700; and this was one of the laſt favours he received from king William, who died the 8th of March following, unleſs we reckon his recommendation of him to the princeſs of Denmark, a little before his death, as the propereſt perſon to be truſted with the command of the army, which was to protect the liberty of Europe. About a week after, he was elected knight of the Garter, and ſoon declared captain-general of all her majeſty's forces in England and abroad; upon which he was immediately ſent over to the Hague with the ſame character that he had the year before. His ſtay in Holland was very ſhort; only juſt long enough to give the States General the neceſſary aſſurances of his miſtreſs's ſincere intention to purſue the plan that had formerly been ſettled. The ſtates concurred with him in all that he propoſed, and made him captain-general of all their forces, appointing him 100,000 florins per annum.

On his return to England he found the queen's council already divided; ſome being for carrying the war on as auxiliaries only, others for declaring againſt France and Spain immediately, and ſo becoming principals at once. The earl of Marlborough joined with the latter; and theſe carrying their point, war was declared May 4, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command June 20; and diſcerning that the States were made uneaſy by the places which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this ſingle campaign, he made himſelf maſter of the caſtles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenſwaert, together with the city and citadel of Liege; which laſt was taken ſword in hand. Theſe advantages were conſiderable, and acknowledged as ſuch by the States, but they had like to have been of very ſhort date; for the army ſeparating in the neighbourhood of Liege, Nov. 3, the earl was taken the next day in his paſſage by water, by a ſmall party of thirty men, from the garriſon at Gueldres; but it being towards night, and the earl inſiſting upon an old paſs given to his brother, and now out of date, was ſuffered to proceed, and arrived at the Hague, when they were in the utmoſt conſternation at the accident which had befallen him.

The winter approaching, he embarked for England, and arrived in London Nov. 28. The queen had been complimented ſome time before by both houſes of parliament, on the ſucceſs of her arms in Flanders;

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Flanders; in consequence of which there had been a public thanksgiving, Nov. 4, when her majesty went in great state to St. Paul's. Soon after, a committee of the House of Commons waited upon him with the thanks of the House; and Dec. 2, her majesty declared her intention in council of creating him a duke; which she soon did, by the title of marquis of Blandford and duke of Marlborough. She likewise added a pension of 5000l. per annum out of the Post-office during her own life, and sent a message to the House of Commons, signifying her desire that it might attend the honour she had lately conferred; but with this the House would not comply; contenting themselves, in their address to the queen, with applauding her manner of rewarding public service, but declaring their inability to make such a precedent for alienating the revenue of the crown.

He was on the point of returning to Holland, when, Feb. 8, 1702-3, his only son, the marquis of Blandford, died at Cambridge, at the age of eighteen. This afflicting accident did not, however, long retard him; but he passed over to Holland, and arrived at the Hague March 6.

The nature of our work will not suffer us to relate all the military transactions in which the duke of Marlborough was engaged; it is sufficient to say, that, numerous as they were, they were all successful. The French had a great army this year in Flanders, in the Low Countries, and in that part of Germany which the elector of Cologn had put into their hands, and prodigious preparations were made under the most experienced commanders; but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Dusseldorp, to meet the late emperor, then styled Charles III. king of Spain, who made him a present of a rich sword from his side, with very high compliments; and then returning to the Hague, after a very short stay, came over to England. He arrived Oct. 13, 1703; and soon after king Charles, whom he had accompanied to the Hague, came likewise over to England, and arrived at Spithead the day after Christmas-day; upon which the dukes of Somerset and Marlborough were immediately sent down to receive and conduct him to Windsor.

In January the States desired leave of the queen for the duke to come to the Hague; which being granted, he embarked on the 15th, and passed over to Rotterdam. He went immediately to the Hague, where he communicated to the pensionary his sense of the necessity there was of attempting something the next campaign for the relief of the emperor; whose affairs at this time were in the utmost distress, having the Bavarians on one side, and the Hungarian malecontents on the other, making incursions to the very gates of Vienna, while his whole force scarce enabled him to maintain a defensive war. The scheme being approved of, and the plan of it adjusted, the duke returned to England Feb. 14.

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When meaſures were properly ſettled at home, April 8, 1704, he embarked for Holland; where, ſtaying about a month to adjuſt the neceſſary ſteps, he began his march towards the heart of Germany; and after a conference held with prince Eugene of Savoy, and Lewis of Baden, he arrived before the ſtrong intrenchments of the enemy at Schellenburgh, very unexpectedly, on June 21; whom, after an obſtinate and bloody diſpute, he entirely routed. It was on this occaſion that the emperor wrote the duke a letter with his own hand, acknowledging his great ſervices, and offering him the title of a prince of the empire, which he modeſtly declined, till the queen afterwards commanded him to accept of it. He proſecuted this ſucceſs, and the battle of Hochſtet was fought by him and prince Eugene, on Auguſt 2; when the French and Bavarians were the greateſt part of them killed and taken, and their commander, marſhal Tallard, made a priſoner. After this glorious action, by which the empire was ſaved, and the whole electorate of Bavaria conquered, the duke continued his purſuit till he forced the French to repaſs the Rhine. Then prince Lewis of Baden laid ſiege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour alſo to Berlin; and, by a ſhort negociation, ſuſpended the diſputes between the king of Pruſſia and the Dutch, by which he gained the good-will of both parties.

When the campaign was over, he returned to Holland, and Dec. 14, arrived in England. He brought over with him marſhal Tallard, and twenty-ſix other officers of diſtinction, an hundred and twenty-one ſtandards, and an hundred and ſeventy-nine colours, which by her majeſty's order were put up in Weſtminſter-hall. He was received by the queen with the higheſt marks of eſteem, and had the ſolemn thanks of both houſes of parliament. Beſides this, the Commons addreſſed her majeſty to perpetuate the memory of this victory, which ſhe did by granting Woodſtock, with the hundred of Wotton, to him and his heirs for ever. This was confirmed by an act of parliament, which paſſed on the 14th of March following, with this remarkable clauſe, that they ſhould be held by tendering to the queen, her heirs and ſucceſſors, on Auguſt 2, every year for ever, at the caſtle of Windſor, a ſtandard with three fleurs de lys painted thereon. Jan. 6, the duke was feaſted by the city; and Feb. 8, the Commons addreſſed the queen, to teſtify their thanks for the wiſe treaty which the duke had concluded with the court of Berlin, by which a large body of the Pruſſian troops were ſent to the aſſiſtance of the duke of Savoy.

The next year, 1705, he went over to Holland in March, with a deſign to execute ſome great ſchemes which he had been projecting in the winter. The campaign was attended with ſome ſucceſſes, which would have made a conſiderable figure in a campaign under any other general, but are ſcarcely worth mentioning where the duke of Marlborough commanded. He could not carry into execution his

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his main project, on account of the impediments he met with from the allies, and in this respect was greatly disappointed. The season for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the first of these, he acquired the entire confidence of the new emperor, Joseph, who presented him with the principality of Mindelheim; at the second, he renewed the contract for the Prussian forces; and at the third, he restored a perfect harmony, and adjusted every thing to the elector's satisfaction. After this he returned to the Hague, and towards the close of the year embarked for, and arrived safe in England. Jan. 7, the House of Commons came to a resolution to thank his grace of Marlborough, as well for his prudent negociations, as for his great services; but, notwithstanding this, it very soon appeared, that there was a strong party formed against the war, and steps were taken to censure and disgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more successful than the former, the duke, in the beginning of April, 1706, embarked for Holland. This year the famous battle of Ramillies was fought, and won upon May 12, being Whitsunday. The duke was twice here in the utmost danger, once by a fall from his horse, and a second time by a cannon-shot, which took off the head of colonel Bingfield, as he was holding the stirrup for him to remount. The advantages gained by this victory were so far improved by the vigilance and wisdom of the duke, that Louvain, Brussels, Mechlin, and even Ghent and Bruges, submitted to king Charles without a stroke, and Oudenard surrendered upon the first summons. The city of Antwerp followed this example; and thus, in the short space of a fortnight, the duke reduced all Brabant, and the marquisate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Ostend, Menin, Dendermonde, and Aeth. The forces of the allies, after this glorious campaign, being about to separate, his grace went to the Hague Oct. 16, where the proposals which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the ministers of the allies, after which he embarked for England, Nov. 15.

He arrived at London Nov. 18, 1706; and though at this time there was a party formed against him at court, yet the great services he had done the nation, and the personal esteem the queen always had for him, procured him an universal good reception. The House of Commons, in their address to the queen, spoke of the success of the campaign in general, and of the duke of Marlborough's share in particular, in the strongest terms possible; and the day after unanimously voted him their thanks, as did the lords. They went still farther; for, Dec. 17, they addressed the queen for leave to bring in a bill to settle the duke's honours upon the male and female issue of his daughters. This was granted; and Blenheim-

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houſe, with the manor of Woodſtock, was, after the deceaſe of the ducheſs, upon whom they were ſettled in jointure, intailed in the ſame manner with the honours. Two days after this, the ſtandards and colours taken at Ramillies being carried in ſtate through the city, in order to be hung up in Guildhall, the duke was invited to dine with the lord mayor, which he did. The laſt day of the year was appointed for a general thankſgiving, and her majeſty went in ſtate to St. Paul's; in which there was this ſingularity obſerved, that it was the ſecond thankſgiving within the year. Jan. 17 the Houſe of Commons preſented an addreſs to the queen, in which they ſignified, that as her majeſty had built the houſe of Blenheim to perpetuate the memory of the duke of Marlborough's ſervices, and as the Houſe of Lords had ordered a bill for continuing his honours, ſo they were deſirous to make ſome proviſion for the more honourable ſupport of his dignity. In conſequence of this, and of the queen's anſwer, the penſion of 5000l. per annum from the Poſt-office was ſettled in the manner the queen had formerly deſired of another Houſe of Commons, which happened not to be in quite ſo good a temper.

Theſe points adjuſted, the duke made haſte to return to his charge, it being thought eſſentially neceſſary he ſhould acquaint the foreign miniſters at the Hague, that the queen of Great Britain would hearken to no propoſals for a peace, but what would firmly ſecure the general tranquillity of Europe. The campagn of the year 1707 proved the moſt barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in ſupporting the common cauſe. Nor did things go on more to his mind at home; for, upon his return to England, after the campaign was over, he found that the fire, which he ſuſpected the year before, had broke out in his abſence; that the queen had a female favourite, who was in a fair way of ſupplanting the ducheſs, and that ſhe liſtened to the inſinuations of a ſtateſman, who was no friend to him. He is ſaid to have borne all this with firmneſs and patience, though he eaſily ſaw whither it tended; and went to Holland, as uſual, early in the ſpring of 1708, arriving at the Hague March 19. The enſuing campaign was carried on by the duke, in conjunction with prince Eugene, with ſuch prodigious ſucceſs, that the French king thought fit, in the beginning of 1709, to ſet on foot a negociation for peace. The Houſe of Commons this year gave an uncommon teſtimony of their reſpect for the duke of Marlborough; for, beſides addreſſing the queen, they, Jan. 22, 1708-9, unanimouſly voted him thanks, and ordered them to be tranſmitted to him abroad by the ſpeaker. He returned to England Feb. 25, and on his firſt appearance in the Houſe of Lords, received the thanks of that auguſt aſſembly. His ſtay was ſo very ſhort, that we need not dwell upon what paſſed in the winter. It is ſufficient to ſay, that they who feared the dangerous effects of thoſe artful propoſals France had been making

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making for the concluſion of a general peace, were alſo of opinion, that nobody was ſo capable of ſetting their danger in a true light in Holland, as his grace of Marlborough. This induced the queen to ſend him thither, at the end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's diſappointment, by defeating all their projects.

Marſhal Villars commanded the French army, in the campaign of 1709; and Lewis XIV. expreſſed no ſmall hopes of him, in ſaying, a little before the opening of it, that "Villars was never beat." However, the ſiege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained Aug. 1. 1709, the city of London renewed their congratulatory addreſſes to the queen; and her majeſty in council, Oct. 3, ordered a proclamation for a general thankſgiving. The duke of Marlborough came to St. James's, Nov. 10, and ſoon after received the thanks of both houſes; and the queen, as if deſirous of any occaſion to ſhew her kindneſs to him, appointed him lord lieutenant and cuſtos rotulorum of the county of Oxford. But amidſt theſe honours, preferments, and favours, he was really chagrined to the laſt degree: he perceived that the French intrigues began to prevail both in England and Holland; the affair of Dr. Sacheverell had thrown the nation into a ferment; and the queen was not only eſtranged from the ducheſs of Marlborough, but had taken ſuch a diſlike to her, that ſhe ſeldom appeared at court.

In the beginning of 1710, the French ſet on foot a new negociation for a peace, which was commonly called the treaty of Gertruydenburg. The States upon this having ſhewn an inclination to enter into conferences with the French plenipotentiaries, the Houſe of Commons immediately framed an addreſs to the queen, that ſhe would be pleaſed to ſend the duke of Marlborough over to the Hague. She did ſo; and towards the latter end of February, he went to the Hague, where he met with prince Eugene, and ſoon after ſet out with him for the army, which was aſſembled in the neighbourhood of Tournay. This campaign was very ſucceſsful, many towns being taken, and fortreſſes reduced; notwithſtanding which, when the duke came over to England, as he did about the middle of December, he found his intereſt declining, and his ſervices ſet at nought. The negociations for peace were carried on during a great part of the ſummer, but ended at laſt in nothing. In the midſt of the ſummer, the queen began the great change in her miniſtry, by removing the earl of Sunderland from being ſecretary of ſtate; and on Auguſt 8, the lord treaſurer Godolphin was likewiſe removed. Upon the meeting of the parliament, no notice was taken in the addreſſes of the duke of Marlborough's ſucceſs; an attempt, indeed, was made to procure him the thanks of the Houſe of Peers, but it was eagerly oppoſed by the duke of Argyle. His grace was

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kindly received by the queen, who ſeemed deſirous to have him live upon good terms with her new miniſtry; but this was thought impracticable, and it was every day expected that he would lay down his commiſſion. He did not do this, but he carried the golden key, the enſign of the ducheſs of Marlborough's dignity, Jan. 19, 1710-11, to the queen, and reſigned all her employments with great duty and ſubmiſſion. With the ſame firmneſs and compoſure he conſulted the neceſſary meaſures for the next campaign, with thoſe whom he knew to be no friends of his, and treated all parties with candour and reſpect. There is no doubt that the duke felt ſome inward diſquiet, though he ſhewed no outward concern, at leaſt for himſelf; but when the earl of Galway was very indecently treated in the Houſe of Lords, the duke of Marlborough could not help ſaying, "it was ſomewhat ſtrange that generals, who had acted according to the beſt of their underſtandings, and had loſt their limbs in their ſervice, ſhould be examined like offenders about inſignificant things."

An exterior civility, in court language ſtyled a good underſtanding, being eſtabliſhed between the duke and the new miniſtry, the duke went over to the Hague, to prepare for the next campaign, which at the ſame time he knew would be his laſt. He exerted himſelf in an uncommon manner, and was attended with the ſame ſucceſs as uſual. There was in this campaign a continued trial of ſkill between the duke of Marlborough and marſhal Villars; and, as great a general as the latter was, he was obliged at length to ſubmit to the former. He embarked for England when the campaign was over, and came to London Nov. 8. He ſhewed ſome caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciouſly. He was viſited by the miniſters, and viſited them; but he did not go to council, becauſe a negociation of peace was then on the carpet, upon a baſis which he did by no means approve. He acquainted her majeſty in the audience he had at his arrival, that he could not concur in the meaſures of thoſe who directed her councils, ſo he would not diſtract them by a fruitleſs oppoſition. Yet finding himſelf attacked in the Houſe of Lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and ſpirit; and in a moſt pathetic ſpeech appealed to the queen his miſtreſs, who was there incognito, for the falſhood of that imputation; declaring, that he was as much for a peace as any man, provided it was ſuch a peace as might be expected from a war undertaken on ſuch juſt motives, and carried on with uninterrupted ſucceſs. This had a great effect on that auguſt aſſembly, and perhaps made ſome impreſſion on the queen; but at the ſame time it gave ſuch an edge to the reſentment of his enemies,

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who were then in power, that they resolved at all adventures to remove him. Those who were thus resolved to divest him of his commission, found themselves under a necessity to engage the queen to take it from him. This necessity arose chiefly from prince Eugene's being expected to come over with a commission from the emperor; and to give some kind of colour to it, an inquiry was promoted in the House of Commons, to fix a very high imputation upon the duke, as if he had put very large sums of public money into his own pocket. When a question to this purpose had been carried, the queen, by a letter conceived in very obscure terms, acquainted him with her having no farther occasion for his service, and dismissed him from all his employments.

He was from this time exposed to a most painful persecution. On the one hand, he was attacked by the clamours of the populace, and by those licentious scribblers who are always ready to espouse the quarrels of a ministry, and to insult without mercy whatever they know may be insulted with impunity: on the other hand, a prosecution was commenced against him by the attorney-general, for applying public money to his private use; and the workmen employed in building Blenheim-house, though set at work by the crown, were encouraged to sue him for the money that was due to them. All his actions were also shamefully misrepresented. These uneasinesses, joined to his grief for the death of the earl of Godolphin, induced him to gratify his enemies, by going into a voluntary exile. Accordingly, he embarked at Dover, November 14, 1712; and, landing at Ostend, went to Antwerp, and so to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The duchess also attended her lord in all his journies, and particularly in his visit to the principality of Mindelheim, which was given him by the emperor, and exchanged for another at the peace, which was made while the duke was abroad. The conclusion of that peace was so far from restoring harmony among the several parties of Great Britain, that it widened their differences exceedingly; insomuch that the chiefs, despairing of safety in the way they were in, are said to have secretly invited the duke back to England. Be that as it will, it is very certain that he took a resolution of returning a little before the queen's death; and, landing at Dover, came to London, August 4, 1714. He was received with all demonstrations of joy, by those who, upon the demise of the queen, which had happened upon the 1st, were entrusted with the government; and, upon the arrival of George I. was particularly distinguished by acts of royal favour; for he was again declared captain-general and commander in chief of all his majesty's land forces, colonel of the first regiment of foot guards, and master of the ordnance.

His advice was of great use in concerting those measures by which the rebellion in 1715 was crushed; and his advice on this occasion was

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was the laſt effort he made in reſpect to public affairs; for his infirmities increaſing with his years, he retired from buſineſs, and ſpent the greateſt part of his time, during the remainder of his life, at one or other of his country-houſes. His death happened June 16, 1722, in his 73d year, at Windſor-lodge; and his corpſe, on Aug. 9, was interred, with the higheſt ſolemnity, in Weſtminſter-abbey. Beſides the marquis of Blandford, whom we have already mentioned, he had four daughters, which married into the beſt families in the kingdom.

CHURCHILL (CHARLES), an Engliſh poet, and celebrated ſatyriſt, was ſon of the Rev. Charles Churchill, curate and lecturer of St. John's, Weſtminſter, and born in 1731. He was educated at Weſtminſter ſchool, where his capacity was deemed greater than his application; ſo that he had the character of one of thoſe who could do ſomething if he would. It is eaſy to conceive, that a ſtrong imagination and violent ſpirits, ſuch as he poſſeſſed, could not tamely pace on in the trammels of a ſchool education. When ſent to Oxford, he was refuſed admittance, for want of ſkill in the learned languages; it is ſaid that he could have paſſed the examination if he would, but that he ſo deſpiſed the trifling queſtions put to him, as even to ridicule the gentleman who examined him. Upon returning from Oxford, he applied again to his ſtudies at Weſtminſter; and there, at the age of ſeventeen, contracted an intimacy with a lady, to whom he was married. At the uſual age of going into orders, he was ordained by the biſhop of London, though he had taken no degree, nor ſtudied in either univerſity; and the firſt employment he had was a curacy in Wales, of thirty pounds a year. In order to eke out his ſcanty finances, he entered into a branch of trade, which was no other than keeping a cyder cellar, and dealing in this liquor through that part of the country: but this did not anſwer, and a ſort of rural bankruptcy was the conſequence of his attempt.

Upon leaving Wales, he came to London, and his father dying ſoon after, he ſtepped into the church where he had officiated. To improve his income, he alſo undertook to teach young ladies to read and write Engliſh; and was employed for this purpoſe in a boarding-ſchool, where he behaved with the moſt exact decorum. His revenue, however, not ſufficing for his ſtyle of living, ſeveral debts were contracted, and a gaol ſeemed ready to complete his misfortunes. Mr. Lloyd, the father of the poet of that name, and who was ſecond maſter of Weſtminſter ſchool, relieved him from this diſtreſs, by paying his debts, or at leaſt ſatisfying his creditors; and Mr. Lloyd, the ſon, ſoon after publiſhing his much-applauded poem, entitled "The Actor," Churchill followed his example, and undertook "The Roſciad." It firſt came out without the name of the author; but the juſtneſs of it's remarks, and particularly the

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the severity of the satire, greatly excited the public curiosity. Though he never disowned this piece, but even openly gloried it; yet the public seemed unwilling to give him credit for in it, and ascribed it to a combination of wits, such as Lloyd, Colman, Thornton, &c. He set his name, however, to the second edition. His next performance was, "An Apology to the Critical Reviewers;" a performance much applauded also, and equally satirical with the former.

But what fame he got by these productions, which was indeed very great and deserved, he lost by his morals; and, while his writings amused the town, his actions disgusted it. Not intoxicated merely, but downright drunk with success, he now quitted his wife; and resigning his gown, with all clerical functions, commenced a man of the town, and indulged in all the gaieties and even vices of it. His next poem was entitled "Night;" and after that he published "The Ghost." Dr. Johnson, the author of "The Rambler," had, it seems, spoken lightly of Churchill's productions: in this poem he has described Johnson under the character of Pompoſo, and the description is allowed to have merit. The poems, "Night" and "The Ghost," had not the rapid sale expected by the author; but "The Prophecy of Famine," which succeeded, produced him again in all his lustre. It had all the circumstances of time, place, and party, to recommend it; and Mr. Wilkes said, before it's publication, "that he was sure it must take, because it was at once personal, poetical, and political." He afterwards published his "Epistle to Hogarth," "Gotham," "Independence," "The Times," &c. in all which there are things great and shining; but, upon the whole, they seem written by a man who desired to avail himself of the public curiosity in his favour, and whose principal aim herein was at the pockets of his readers.

In October 1764 he went over to Boulogne, on a visit to Mr. Wilkes, and was there attacked by a fever, which carried him off the 5th of November. After his death, his poems were collected and printed together, in two vols. 8vo.

CIACCONIUS (PETRUS), a very learned critic of Spain, was born at Toledo in 1525, and died at Rome in 1581. He was employed with others, by Pope Gregory XIII. in correcting the calendar. We have learned notes of his upon Arnobius, Tertullian, Cassian, Pompeius, Justus, Cæsar, Pliny, Terence, &c. He was the author, likewise, of some separate little treatises, one particularly, "De Triclinio Romano;" which, with those of Fulvius Ursinus and Mercurialis, upon the same subject, hath been published at Amsterdam, 1664, in 12mo, with figures to illustrate the descriptions.

CIBBER

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CIBBER (COLLEY), poet laureat to George II. comedian, and dramatic writer, was born at London November 6, 1671. His father, Caius-Gabriel Cibber, was a native of Holſtein, who came into England before the Reſtoration of Charles II. to follow his profeſſion, which was that of a ſtatuary. The baſſo relievo on the pedeſtal of the great column, or monument, in the city of London, and the two figures of the lunatics, the raving and melancholy, over the gates of Bethlehem hoſpital, are no bad proofs of his ſkill as an artiſt. His mother was the daughter of William Colley, Eſq. of an ancient family of Glaiſton in Rutland; and it was her brother, Edward Colley, Eſq. who gave Cibber his Chriſtian name. In 1682 he was ſent to the free-ſchool of Grantham in Lincolnſhire; and ſuch learning, he tells us, as that ſchool could give him, is the moſt he ever pretended to; neither utterly forgetting, nor much improving it afterwards by ſtudy. In 1687 he was taken from Grantham to ſtand at the election of children into Wincheſter college, upon the ſtrength and credit of being deſcended, by his mother's ſide, from William of Wykeham, the founder; but not ſucceeding here, he prevailed with his father to haſten him to the univerſity. Mean while the revolution in 1688 happened, which gave a turn to Cibber's fortune; for, inſtead of going to an univerſity, and qualifying himſelf for the church, for which his father had deſigned him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonſhire, at Nottingham, who was thither in his road to Chatſworth, in Derbyſhire; where his father was then employed, with other artiſts of all kinds, in raiſing that ſeat from a Gothic to a Grecian magnificence.

Soon after this, Cibber betook himſelf to the ſtage, for which he had conceived a very early inclination; but he did not meet with much encouragement at firſt, being full three quarters of a year before he was taken into a ſalary of ten ſhillings per week, which, with the aſſiſtance of food and raiment at his father's houſe, he then thought, he ſays, a moſt plentiful acceſſion, and himſelf the happieſt of mortals. The firſt part in which he appeared with any glimpſe of ſucceſs, was the chaplain in the "Orphan," which he performed very well. Goodman, an old celebrated actor, upon ſeeing him in this part, affirmed with an oath, that he would one day make a good actor; and this commendation, from ſo perfect a judge, filled his boſom, as he tells us himſelf, with ſuch tranſports, that he queſtions whether Alexander himſelf, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he ſhone in, was that of lord Touchwood in Congreve's "Double Dealer," acted before queen Mary; which he got perfect in one day, upon the illneſs of Kynaſton, who was to have acted it. To this he was recommended by the author; and he performed it ſo well, that Congreve made him the compliment of ſaying, he had not only anſwered, but exceeded his expectations: and he ſaid more of him to his maſters,

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the patentees, upon which his ſalary was raiſed from 15s. a week, as it then ſtood, to 20. The part of Fondlewife, in the "Old Bachelor," was the next he diſtinguiſhed himſelf in.

All this applauſe, nevertheleſs, which Cibber gained by acting, did not advance him in the manner he had reaſon to expect; and therefore, that he might leave nothing unattempted, he reſolved to ſhew himſelf in ſome new line of diſtinction. With this view he wrote his firſt play, called "Love's laſt Shift," which was acted Jan. 1695, and in which he performed the part of Sir Novelty Faſhion himſelf. This comedy met with the ſucceſs it deſerved; and the character of the fop was ſo well executed, that from thence Cibber was never thought to have his equal in parts of the ſame caſt. From this time he began to write plays; and "it is obſervable," ſays he, "that my muſe and my ſpouſe (for he was married it ſeems) were equally prolific; that the one was ſeldom the mother of a child, but in the ſame year the other made me the father of a play. I think we had a dozen of each ſort between us; of both which kinds ſome died in their infancy, and near an equal number of each were alive when I quitted the theatre."

"The Careleſs Huſband" is reckoned his beſt play: and acted in 1704, with great and deſerved ſucceſs. Cibber himſelf ſays, that whatever favourable reception this comedy met with from the public, it would be unjuſt in him not to place a large ſhare of it to the account of Mrs. Oldfield. There is no doubt, but this actreſs gave great ſpirit to it in the character of lady Betty Modiſh; yet not more than the author himſelf in the part of lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the public and to himſelf, than his comedy called "The Nonjuror;" which was acted in 1717, and dedicated to the king. Take the author's own account of it. "About this time, Jacobitiſm having lately exerted itſelf by a moſt unprovoked rebellion, I thought, that to ſet the authors and principles of that deſperate folly in a fair light, by allowing the miſtaken conſciences of ſome their beſt excuſe, and by making the artful pretenders to conſcience as ridiculous as they were ungratefully wicked, was a ſubject fit for the honeſt ſatire of comedy; and what might, if it ſucceeded, do honour to the ſtage, by ſhewing the valuable uſe of it. To give life therefore to this deſign, I borrowed the Tartuffe of Moliere, and turned him into a modern Nonjuror. Upon the hypocriſy of the French character, I engraſted a ſtronger wickedneſs; that of an Engliſh popiſh prieſt, lurking under the doctrine of our own church, to raiſe his fortune upon the ruin of a worthy gentleman, whom his diſſembled ſanctity had ſeduced into the treaſonable cauſe of a Roman Catholic outlaw. How this deſign in the play was executed, I refer to the readers of it: it cannot be mended by any critical remarks I can make in it's favour: let it ſpeak for itſelf. All the reaſon I had to

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think it no bad performance was, that it was acted eighteen days running; and that the party that were hurt by it, as I have been told, have not been the ſmalleſt number of my back friends ever ſince. But happy was it for this play, that the very ſubject was it's protection; a few ſmiles of ſilent contempt were the utmoſt diſgrace, that on the firſt day of it's appearance it was thought ſafe to throw upon it; as the ſatire was chiefly employed on the enemies of the government, they were not ſo hardy as to own themſelves ſuch, by any higher diſapprobation or reſentment. But as it was probable I might write again, they knew it would not be long before they might, with more ſecurity, give a looſe to their ſpleen, and make up accounts with me." And, as he foreſaw, he had never after fair play given to any thing he wrote. He was the conſtant butt of Miſt in his "Weekly Journal," and of all the Jacobite faction.

Another ill conſequence, for we ſuppoſe it will be reckoned ſuch, which attended the ſucceſs of this play, was, that it laid the foundation of a miſunderſtanding between Pope and Cibber; which, growing in proceſs of time from bad to worſe, raiſed the latter to be the hero of the Dunciad: this Cibber himſelf tells us in his letter to Pope, printed in 1742. However, if the Nonjuror brought upon it's author ſome imaginary evils, it is certain that it procured him ſome very real goods; for when he preſented it to George I. the king ordered him 200l. and the merit of it, as he himſelf confeſſes, made him poet laureat in 1730.

The ſame year he quitted the ſtage, though he occaſionally appeared on it afterwards: in particular, when "Papal Tyranny in the reign of king John," a tragedy of his own, was acted in 1744, he performed the part of Pandolph the pope's legate with great ſpirit and vigour, though he was at that time above 70 years of age. He did not die till Dec. 1757. His plays, ſuch of them as he thought worth preſerving, he collected and publiſhed in 2 vols. 4to. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and conſequently are not prejudiced, ſhall readily allow him to have been a man of parts; but then he was light and vain, and ſeemingly never ſo happy as when among the great, and making ſport for people who had more money indeed, but for the moſt part leſs wit than himſelf. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but juſtice to his memory to ſay, when we conſider the entertainment he has given the public, both as a writer and as an actor, that the world is the better for his having lived. He did not ſucceed in writing tragedy, any more than he did in acting it; nor in his poetical capacity, his odes not partaking of that genius and ſpirit which he has ſhewn in his comedies.

CIBBER

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CIBBER (THEOPHILUS), ſon of the above, was born in 1703; and, about 1716, ſent to Wincheſter ſchool; where he received all the education he had to boaſt of, and we believe very ſoon after his return from thence came to the ſtage. Inclination and genius probably induced him to make this profeſſion his choice; and the power his father poſſeſſed as a manager of the theatre-royal, together with the eſtimation he ſtood in as an actor, enabled this his ſon to purſue it with conſiderable advantages, which do not always ſo favourably attend the firſt attempts of a young performer. In this profeſſion, however, he quickly gave proofs of great merit, and ſoon attained a conſiderable ſhare of the public favour. His manner of acting was in the ſame walk of characters, which his father had with ſo much and ſo juſt a reputation ſupported. In his ſteps he trod; and though not with equal excellence, yet with ſufficient to ſet him on a rank with moſt of the riſing generation of performers, both as to preſent worth and future proſpect of improvement.

The ſame natural imperfections, which were ſo long the bars to his father's theatrical advancement, ſtood ſtill more ſtrongly in his way. His perſon was far from pleaſing, the features of his face rather diſguſting. His voice had the ſame ſhrill treble, but without that muſical harmony which his father was maſter of. Yet ſtill an apparent good underſtanding and quickneſs of parts, a perfect knowledge of what he ought to repreſent, together with a vivacity in his manner, and a kind of effronterie, which was well adapted to the characters he was to repreſent, pretty amply counterbalanced thoſe deficiencies. In a word, his firſt ſetting out in life ſeemed to promiſe the aſſurance of future happineſs to him, both as to eaſe and even affluence of circumſtances, as with reſpect to fame and reputation; had not one foible overclouded his brigheſt proſpects, and at length led him into errrors, the conſequences of which it was almoſt impoſſible he ſhould ever be able to retrieve. This foible was no other than a total want of economy. A fondneſs for indulgences, which a moderate income could not afford, probably induced him to ſubmit to obligations, which it had the appearance of meanneſs to accept of. In ſhort, his life was one continued ſeries of diſtreſs, extravagance, and perplexity, till the winter 1757, when he was engaged by Sheridan to go over to Dublin, to aſſiſt him in making a ſtand againſt the new theatre juſt then opened in oppoſition to him in Crow-ſtreet.

On this expedition Cibber embarked at Park Gate (together with Maddox, the celebrated wire dancer, who had alſo been engaged as an auxiliary to the ſame theatre) on board the Dublin Trader, ſome time in October; but the high winds, which are frequent then in St. George's Channel, and which are fatal to many veſſels in their paſſage from this kingdom to Ireland, proved particularly ſo to this. The veſſel was driven on the coaſt of Scotland, where it was

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caſt away; every ſoul in it (and the paſſengers were extremely numerous) periſhing in the waves, and the ſhip itſelf ſo entirely loſt, that ſcarcely any veſtiges of it remained to indicate where it had been wrecked, excepting a box of books and papers, which were known to be Cibber's, and which were caſt up on the weſtern coaſt of Scotland.

As a writer, he has not rendered himſelf very conſpicuous, excepting in ſome appeals to the public on peculiar circumſtances of his own diſtreſſed life. His name appears to "The Lives of the Poets of Great Britain and Ireland, 1753," 5 vols. 12mo: and in the dramatic way he has altered for the ſtage three pieces of other authors, and produced one of his own. Their title are, 1. Henry VI. a Tragedy from Shakeſpear. 2. The Lover, a Comedy. 3. Pattie and Peggy, a Ballad Opera. 4. An Alteration of Shakeſpear's Romeo and Juliet.

CIBBER (SUSANNA MARIA), who for ſeveral years was reckoned not only the beſt actreſs in England, but ſuppoſed by many to excel the celebrated mademoiſelle Clairon of the Continent, was the daughter of an eminent upholſterer in Covent-garden, and ſiſter to Dr. Thomas Auguſtin Arne, celebrated for his taſte in muſical compoſition. Her firſt appearance on the ſtage was as a ſinger, in which light the ſweetneſs of her voice rendered her very conſpicuous. However, her judgment, or her ear, did not ſeem to equal her natural powers in this reſpect; for to the laſt ſhe ſung out of tune in thoſe ſhort ſongs, which now and then came into her caſt of parts. It was in this ſituation that, in April 1734, ſhe married Theoph. Cibber, who had been before married to another wife; but ſhe dying, as he informs us himſelf, Miſs Arne's amiable and virtuous diſpoſition induced him once more to marry: and the firſt year of their nuptials was attended with as much felicity, as could be expected from people that were poor and fond, and leading a life of ſplendid poverty. Theſe nuptials were by no means agreeable to old Colley, who had entertained hopes of ſettling his ſon in a more reſpectable line of life than on the ſtage; but the amiable deportment of his daughter-in-law, and the ſeeming reformation of his ſon, induced him to forgive, and to take the young couple into favour.

As he was a manager of Drury-lane playhouſe at that time, ſo he in general undertook to inſtruct the younger actors; and one day at a rehearſal, his ſon happening to mention his hope that young Mrs. Cibber might be brought on in ſpeaking parts, as well as in the light of a ſinger, Colley deſired ſhe might be brought to ſpeak before him. Upon her firſt attempt to declaim in tragedy, as he informs us, he was ſurprized at ſuch a variety of powers united; her ſpeaking voice was perfectly muſical, her expreſſion both in voice and feature ſtrong and pathetic at pleaſure, and her figure at that time perfectly in proportion.

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portion. He therefore aſſiduouſly undertook to cultivate thoſe talents, and taught her at home for ſome time with great application.

Her firſt appearance was in 1736, in the character of Zara, in Aaron Hill's tragedy, being it's firſt repreſentation. The audience were both delighted and aſtoniſhed with her excellence; for ſhe had united grace with majeſty, even in a greater degree than Mrs. Oldfield had done before. The conſequence was, that by her merit the piece, which was at beſt an indifferent tranſlation, made it's way upon the ſtage; and her reputation as an actreſs was eſtabliſhed beyond the power of envy to remove. Her ſalary now therefore was raiſed from 30s. a week to double that ſum; and her huſband, as well as her father-in-law, began to felicitate themſelves that they had made ſo valuable an alliance.

But though Mrs. Cibber's excellence as an actreſs was never after diſputed, yet the tranquillity of the family into which ſhe was matched was by no means rendered permanent by her ſucceſs. She was married to a man who was luxurious and prodigal, and rapacious after money to gratify a thouſand calls from paſſions of vanity. His pride however not permitting him to reſtrain his expences, though he gratified them even at the expence of that pride, he was reſolved to make a ſacrifice of what every honeſt man holds dear; we mean, the honour of his wife. With this view therefore he cemented the cloſeſt friendſhip with a gentleman, whom we will call Mr. Benefit; for that was the name which Cibber gave him. This gentleman he introduced to his wife, recommended to her, gave them frequent interviews, and even ſaw them put, as if by accident, in the ſame bed. All this appeared upon the trial afterwards commenced by himſelf for criminal correſpondence. Thus our actreſs, aſſailed on every ſide, by the perſuaſions of her huſband, by the diſagreeableneſs of his perſon, by the worthleſſneſs of his heart, by the indigence to which ſhe was reduced from his prodigality, by the inſinuations of her lover, by his pleaſing addreſs, by numerous temptations at firſt reſiſted, yet ſtill repeated; is it, we ſay, to be wondered at, if ſhe at laſt yielded up her perſon, and having given up that, if ſhe gave alſo her heart? In ſhort, the lover and the actreſs were happy; nor was the huſband, who by theſe means recruited his diminiſhed finances, leſs pleaſed. But he had ſtill an hidden motive of ſatisfaction unknown to the lovers, which he ſoon brought forward to ſtrike them with aſtoniſhment. This was no other than the commencement of a ſuit for criminal converſation, laying his damages againſt the gentleman at 5000l. How the jury looked upon this affair, may be ſeen by their verdict, which only gave the plaintiff 10l. coſts; a ſum not ſufficient to reimburſe him a fortieth part of his expences.

From that time Mrs. Cibber diſcontinued living with her huſband, and reſided entirely with Mr. Benefit, with whom ſhe lived

in

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in the moſt perfect friendſhip. What degree of reputation ſhe poſſeſſed even to her lateſt attempts upon the ſtage, may be known by the character given of her in an account of a contemporary writer. "Her perſon," ſays this panegyriſt, "is ſtill perfectly elegant; for although ſhe is ſomewhat declined beyond the bloom of youth, and even wants that embonpoint which ſometimes is aſſiſtant in concealing the impreſſions made by the hand of time, yet there is ſo complete a ſymmetry and proportion in the different parts which conſtitute this lady's form, that it is impoſſible to view her figure, and not think her young, or look in her face and not conſider her handſome. Her voice is beyond conception plaintive and muſical, yet far from being deficient in power; for the expreſſion of reſentment and diſdain, and ſo much command of feature does ſhe poſſeſs, for the repreſentation of pity or rage, that it would be difficult to ſay whether ſhe affects the hearts of an audience moſt, when playing the gentle, the delicate Celia, or the haughty, the reſenting Hermione; in the innocent love-ſick Juliet, or in the enraged, the forſaken Alicia. In a word, in every caſt of tragedy ſhe is excellent."

A gentleman who was in company with Mr. Garrick when the news of her death was brought, heard him thus pronounce her elogium: "Then Tragedy expired with her; and yet ſhe was the greateſt female plague belonging to my houſe. I could eaſily parry the artleſs thruſts, and deſpiſe the coarſe language, of ſome of my other heroines; but whatever was Cibber's object, a new part, or a new dreſs, ſhe was always ſure to carry her point, by the acuteneſs of her invention, and the ſteadineſs of her perſeverance."

Beſides her excellence as an actreſs, ſhe has ſome claims to our eſteem as a tranſlator, the "Oracle of St. Foix" being rendered by her into Engliſh in 1752, and played for her benefits not entirely without ſucceſs. The diſorder of which ſhe died was very peculiar, being ſuppoſed to be a rupture of one of the coats of the ſtomach, which formed a ſack at the bottom of it, into which the food paſſed, and thus prevented digeſtion. She died Jan. 30, 1766, and was buried in the cloyſters of Weſtminſter-abbey; leaving one child by the gentleman with whom ſhe cohabited.

CICERO (MARCUS TULLIUS), was one of the greateſt men of antiquity, whether we conſider him as an orator, a ſtateſman, or a philoſopher. He was born Jan. 3, in the 647th year of Rome, about 107 years before Chriſt. His mother's name was Helvia, who was rich and well deſcended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the hiſtory of a man, whoſe life was ſo expoſed to envy, as Cicero's, and who fell a victim at laſt to the power of his enemies. Some derive his deſcent from kings, others from mechanics: but the truth, as it commonly happens in ſuch caſes, lay

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between both: for his family, though it had never borne any of the great offices of the republic, was yet very ancient and honourable; of principal distinction and nobility in that part of Italy in which it resided; and of equestrian rank, from it's first admission to the freedom of Rome. The place of his birth was Arpinum, a city anciently of the Samnites, now part of the kingdom of Naples. It had the honour also of producing the great C. Marius; which gave occasion to Pompey to say in a public speech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preserved it from ruin.

The family seat was about three miles from the town, in a situation extremely pleasant, and well adapted to the nature of the climate. It was surrounded with groves and shady walks, leading from the house to a river called Fibrenus; which was divided into two equal streams by a little island, covered with trees and a portico, contrived both for study and exercise, whither Cicero used to retire, when he had any particular work upon his hands. The clearness and rapidity of the stream, murmuring through a rocky channel; the shade and verdure of it's banks, planted with tall poplars; the remarkable coldness of the water; and, above all, it's falling by a cascade into the noble river Liris, a little below the island, presents us with the idea of a most beautiful scene. This is the description which Cicero himself has, in several parts of his works, given of the place! But there cannot be a better proof of it's delightfulness, than that it is now possessed by a convent of monks, and called the Villa of St. Dominic. Upon which the fine writer of his life could not forbear crying out, "Strange revolution! to see Cicero's porticos converted to monkish cloisters! the seat of the most refined reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm! What a pleasure, says he, "must it give to these Dominican inquisitors, to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it!"

He was educated at Rome with his cousins, the young Aculeos, in a method approved and directed by L. Crassus, and placed there in a public school under an eminent Greek master; which was thought the best way of educating one, who was designed to appear on the public stage, and who, as Quintilian observes, "ought to be so bred, as not to fear the sight of men; since that can never be rightly learned in solitude, which is to be produced before crowds." Cicero's father, encouraged by the promising genius of his son, spared no cost nor pains to improve it by the help of the ablest masters; and among the other instructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years

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years old; and who was afterwards defended by Cicero in a moſt elegant oration, which is ſtill extant.

After finiſhing the courſe of theſe puerile ſtudies, he took the manly gown, or the ordinary race of the citizens, which in his time it was uſual to do at the age of 16: and being then introduced into the forum, was placed under the care of Q. Mucius Scævola the augur, the principal lawyer as well as ſtateſman of that age; and after his death applied himſelf to another of the ſame family, Scævola the high-prieſt; a perſon of equal character for probity and ſkill in the law.

Under theſe maſters he acquired a complete knowledge of the laws of his country: a foundation uſeful to all who deſign to enter into public affairs; and thought to be of ſuch conſequence at Rome, that it was the common exerciſe of boys at ſchool, to learn the laws of the 12 tables by heart, as they did their poets and claſſic authors. In the mean time he did not neglect his poetical ſtudies, which he had purſued under Archias: for he now tranſlated "Aratus on the Phænomena of the Heavens," into Latin verſe, of which many fragments are ſtill extant; and publiſhed alſo an original poem of the heroic kind, in honour of his countryman C. Marius. This was much admired and often read by Atticus; and old Scævola was ſo pleaſed with it, that in the epigram, which he ſeems to have made upon it, he declares, that it would live as long as the Roman name and learning ſubſiſted. Some have been ready to think, that Cicero's poetical genius would not have been inferior to his oratorial, if it had been cultivated with the ſame diligence: but this perhaps we ſhall do well to attribute to that fondneſs for a favourite character, which will not ſuffer us to deny it any perfection or accompliſhment. "Non omnes poſſumus omnia," is a truth, which may be applied to the greateſt genius that ever was born; and which, if it had been conſidered a little more than it has been, would have prevented many even of uncommon abilities, from making themſelves ridiculous, by pretending to qualities which they have not poſſeſſed. There ſeems to have been ſomething in Cicero too copious and exuberant, ever to have ſubmitted to that diſcipline and correctneſs which poetry requires; and, though he is ſaid to have had the honour of correcting Lucretius's poem, yet it is certain, that all his own productions in this way were entirely eclipſed by thoſe of the ſucceeding generation, and treated even with ſome degree of contempt.

The peace of Rome being now diſturbed by a domeſtic war, which writers call the Italic, Social, or Marſic; Cicero took the opportunity of making a campaign, and ſerved as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may ſuppoſe, would not be urged very powerfully by his natural inclination into ſuch ſort of ſcenes, yet even thoſe, who applied

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plied themſelves to the peaceful ſtudies, and the management of civil affairs at Rome, were obliged to acquire a competent ſhare of military ſkill, for the ſake of governing provinces and commanding armies, to which they all ſucceeded of courſe from the adminiſtration of the great offices of ſtate. Cicero's attention and pains however were chiefly employed in improving himſelf in thoſe ſtudies, which conduced to perfect him in the arts of peace. He was conſtant in his attendance upon orators and philoſophers; reſumed his oratorial ſtudies under Molo the Rhodian, who was one of the principal orators of that age; and is ſuppoſed to have written thoſe rhetorical pieces on the ſubject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgment. He became the ſcholar of Philo the academic; ſtudied logic with Diodorus the ſtoic; and declaimed daily in Latin and Greek with his fellow ſtudents M. Piſo and Q. Pompeius, who were a little older than himſelf, and with whom he had contracted an intimate friendſhip. And that he might neglect nothing which could any ways contribute to his perfection, he ſpent the intervals of his leiſure in the company of the ladies; ſuch of them at leaſt, as were remarkable for their politeneſs and knowledge of the fine arts: in which he ſhould be imitated and followed by the learned and philoſophers of every age; ſuch ſort of converſe being indeed the beſt, we had almoſt ſaid, the only means of reforming that pedantry, and bruſhing off that ruſt, which men are apt to contract from a life of ſolitude and ſtudy.

Cicero had now run through all that courſe of diſcipline, which he lays down as neceſſary to form the complete orator; and perfectly accompliſhed, he offered himſelf to the bar at the age of 26. He undertakes the cauſe of P. Quinctius, and defends S. Roſcius of Ameria, in a manner which gained him the applauſe of the whole city. The ſame age this, as the learned have obſerved, in which Demoſthenes firſt began to diſtinguiſh himſelf in Athens; as if, in theſe geniuſes of the firſt magnitude, that was the proper ſeaſon of blooming towards maturity.

He was 28 years old, when he ſet forward upon his travels to Greece and Aſia; the faſhionable tour of all thoſe, who travelled either for curioſity or improvement. His firſt viſit was to Athens, the capital ſeat of arts and ſciences; where he met with his ſchool-fellow T. Pomponius, who, from his love to Athens, and his ſpending a great part of his days in it, obtained the ſurname of Atticus: and here they revived and confirmed that memorable friendſhip which ſubſiſted between them through life, with ſo celebrated a conſtancy and affection. From Athens he paſſed into Aſia, and after an excurſion of two years, came back again to Italy. This voyage of Cicero ſeems to be the only ſcheme and pattern of travelling, from which any real benefit is to be expected. He did not ſtir abroad, till he had completed his education at home; for nothing

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can be more pernicious to a nation, than the neceſſity of a foreign one. He had acquired in his own country whatever was proper to form a worthy citizen and magiſtrate, and therefore went confirmed by a maturity of age and reaſon, againſt the impreſſions of vice, not ſo much to learn, as to poliſh what he had learnt, by viſiting thoſe places where arts and ſciences flouriſhed in their greateſt perfection; and he ſtaid no where any longer than his benefit, not his pleaſure, detained him. Hence at length he returned, not fraught with vice and folly, as we too often ſee it happen, but poſſeſſed of every accompliſhment, which could improve and adorn a man of ſenſe.

Cicero was now arrived at Rome, and after one year more ſpent at the bar, obtained in the next place the dignity of quæſtor. Among the cauſes which he pleaded before his quæſtorſhip was that of the famous comedian Roſcius, whom a ſingular merit in his art had recommended to the familiarity and friendſhip of the greateſt men in Rome. The quæſtors were the general receivers or treaſurers of the republic, and were ſent annually into the provinces diſtributed to them, as they always were, by lot. The iſland of Sicily happened to fall to Cicero's ſhare; and that part of it, for it was thought conſiderable enough to be divided into two provinces, which was called Lilybæum. This office he received not as a gift, but a truſt; and he acquitted himſelf ſo extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leiſure from his provincial affairs he employed himſelf very diligently, as he uſed to do at Rome, in his rhetorical ſtudies. Before he left Sicily, he made the tour of the iſland, to ſee every thing in it that was curious, and eſpecially the city of Syracuſe; where he diſcovered the tomb of Archimedes to the magiſtrates, who were ſhewing him the curioſities of the place, but who to his ſurprize knew nothing at all of any ſuch tomb. He came away from Sicily, highly pleaſed with the ſucceſs of his adminiſtration, and flattering himſelf that all Rome was celebrating his praiſes, and that the people would grant him whatever he ſhould deſire.

In this imagination he landed at Puteoli, a conſiderable port adjoining to Baiæ, where there was a perpetual reſort of the rich and great, as well for the delights of it's ſituation, as the uſe of it's baths and hot waters. But here, as he himſelf pleaſantly tells the ſtory, he was not a little mortified by the firſt friend he met: who aſked him, "how long he had left Rome, and what news there? when he anſwered, that he came from the provinces: From Afric, I ſuppoſe, ſays another: and upon his replying with ſome indignation, No, I come from Sicily, a third, who ſtood by, and had a mind to be thought wiſer, ſaid preſently, How! did not you know that Cicero was quæſtor of Syracuſe? Upon which, perceiving it in vain to be angry, he fell into the humour of the place, and made himſelf one of the company who came to the waters."

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We have no account of the precise time of Cicero's marriage with Terentia, but it is supposed to have been celebrated immediately after his return from his travels to Italy, when he was about thirty years old. He was now disengaged from his quæstorship in Sicily, by which first step in the legal ascent and gradation of public honours, he had gained an immediate right to the senate, and an actual admission into it during life; and settled again in Rome, where he employed himself constantly in defending the persons and properties of it's citizens, and was indeed a general patron. Five years were almost elapsed, since Cicero's election to the quæstorship, which was the proper interval prescribed by law, before he could hold the next office of ædile; to which he was now, in his thirty-seventh year, elected by the unanimous suffrage of the tribes, and preferably to all his competitors. After Cicero's election to the ædileship, but before his entrance into the office, he undertook the famed prosecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injustice, rapine, and cruelty, during his triennial government of that island. This was one of the most memorable transactions of his life; for which he was greatly and justly celebrated by antiquity, and for which he will, in all ages, be admired and esteemed by the friends of mankind. The public administration was at that time, in every branch of it, most infamously corrupt. The great, exhausted by their luxury and vices, made no other use of their governments than to enrich themselves in the spoils of the foreign provinces. Their business was to extort money abroad, that they might purchase offices at home; and to plunder the allies in order to corrupt the citizens. The oppressed, in the mean while, found it in vain to seek relief at Rome, where there was none who cared either to impeach or condemn a noble criminal; the decision of all trials being in the hands of men of the same condition, who were usually involved in the same crimes, and openly prostituted their judgment on these occasions for favour or a bribe: so that the prosecution of Verres was both seasonable and popular, as it was likely to give some check to the oppressions of the nobility, as well as comfort and relief to the distressed subjects. Cicero had no sooner agreed to undertake it, than an unexpected rival started up, one Q. Cæcilius, a Sicilian by birth, who had been quæstor to Verres; and, by a pretence of personal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the task of accusing him, or at least to bear a joint share with him. But this pretended enemy was in reality a secret friend, employed by Verres himself to get the cause into his hands, in order to betray it: but in the first hearing Cicero easily shook off this weak antagonist, rallying his character and pretensions with a great deal of wit and humour, as we may see in the oration, which is yet extant, and called "Divinatio;" because here the judges, without the help of witnesses, were to divine, as it were, what was fit to be done.

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This point being ſettled in favour of Cicero, an hundred and ten days were granted to him by law for preparing the evidence; in which he was obliged to make a voyage to Sicily, in order to examine witneſſes, and collect facts to ſupport the indictment. He was aware that all Verres's art would be employed to gain time, in hopes to tire out the proſecutors, and allay the heat of the public reſentment; ſo that, for the greater diſpatch, he took along with him his couſin L. Cicero, to eaſe him of a part of the trouble, and finiſhed his progreſs through the iſland in leſs than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generoſity, and the pains he was taking in their ſervice; and all the cities concurred in the impeachment, except Syracuſe and Meſſana, with which, being the moſt conſiderable of the province, Verres had taken care to keep up a fair correſpondence, and which laſt continued throughout firm in it's engagements to him. Cicero came back to Rome, to the ſurprize of his adverſaries, much ſooner than he was expected, and full charged with the moſt manifeſt proofs of Verres's guilt. On his return he found, what he ſuſpected, a ſtrong cabal formed to prolong the affair by all the arts of delay which intereſt or money could procure. This put him upon a new project of ſhortening the method of the proceeding, ſo as to bring it to an iſſue at any rate before the preſent prætor M. Glabrio and his aſſeſſors, who were like to be fair and equal judges. Inſtead, therefore, of ſpending any time in ſpeaking, or employing his eloquence, as uſual, in enforcing and aggravating the ſeveral articles of the charge, he reſolved to do nothing more than to produce his witneſſes, and offer them to be interrogated; where the novelty of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depoſitions, ſo confounded Hortenſius, though the reigning orator at the bar, and uſually ſtyled the king of the forum, that he had nothing to ſay for his client. Verres, deſpairing of all defence, ſubmitted immediately, without expecting the ſentence, to a voluntary exile; where he lived many years, forgotten and deſerted by all his friends. He is ſaid to have been relieved in this miſerable ſituation by the generoſity of Cicero; yet was proſcribed and murdered after all by Marc Antony, for the ſake of thoſe fine ſtatues and Corinthian veſſels of which he had plundered the Sicilians; "happy only," as Lactantius ſays, "before his death, to have ſeen the more deplorable end of his old enemy and accuſer Cicero."

After the expiration of his ædileſhip, he loſt his couſin L. Cicero, the late companion of his journey to Sicily; whoſe death was the more unlucky to him at this juncture, becauſe he wanted his help in making intereſt for the prætorſhip, for which he now offered himſelf a candidate, after the uſual interval of two years from the time of his being choſen ædile. However, ſuch was the people's affection and regard for him, that in three different aſſemblies con-

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vened for the choice of prætors, two of which were diſſolved without effect, he was declared every time the firſt prætor, by the ſuffrages of all the centuries.

This year a law was propoſed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguiſhing the remains of the piratic war, ſhould have the government of Aſia added to his commiſſion, with the command of the Mithridatic war, and of all the Roman armies in thoſe parts. Cicero ſupported this law with all his eloquence, in a ſpeech ſtill extant, from the roſtra, which he had never mounted till this occaſion; where, in diſplaying the character of Pompey, he draws the picture of a conſummate general, with all the ſtrength and beauty of colours which words can give. He was now in the career of his fortunes, and in ſight, as it were, of the conſulſhip, the grand object of his ambition; and therefore, when his prætorſhip was at an end, he would not accept any foreign province, the uſual reward of that magiſtracy, and the chief fruit which the generality propoſed from it. He had no particular love for money, nor genius for arms, ſo that thoſe governments had no charms for him: the glory which he purſued was to ſhine in the eyes of the city, as the guardian of it's laws, to teach the magiſtrates how to execute, and the citizens how to obey them.

It is remarkable of Cicero, that amidſt all the hurry and noiſe in which ambition had engaged him, he never neglected in the leaſt thoſe arts and ſtudies in which he had been educated, but paid a conſtant attention to every thing which deſerved the notice of a ſcholar and a man of taſte. Even at this very juncture, though he was entirely taken up in ſuing for the conſulſhip, he could find time to write to Atticus about ſtatues and books. Atticus had reſided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of ſtatues, for the ornament of his ſeveral villas; eſpecially that at Tuſculum, in which he took the greateſt pleaſure, for it's delightful ſituation in the neighbourhood of Rome, and the convenience of an eaſy retreat from the hurry and fatigues of the city. Here he had built ſeveral rooms and galleries, in imitation of the ſchools and porticos of Athens; which he called likewiſe by their Attic names of the Academy and Gymnaſium, and deſigned for the ſame uſe of philoſophical conferences with his learned friends. He had given Atticus a general commiſſion to purchaſe for him any piece of Grecian art or ſculpture, which was elegant and curious, eſpecially of the literary kind, or proper for the furniture of his academy; which Atticus executed to his great ſatisfaction, and ſent him at different times ſeveral cargoes of ſtatues, which arrived ſafe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he leſs eager of making a collection of Greek books, and forming a library, by the ſame opportunity of Atticus's help. This was Atticus's own paſſion; who, having free acceſs to all the libraries of Athens, was employing his ſlaves in copying the works of their

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their beſt writers; not only for his own uſe, but for ſale alſo, and the common profit both of the ſlave and maſter: for Atticus was remarkable, above all men of his rank, for a family of learned ſlaves, having ſcarce a footboy in his houſe who was not trained both to read and write for him. By this advantage, he had made a very large collection of choice and curious books, and ſignified to Cicero his deſign of ſelling them; yet ſeems to have intimated withal, that he expected a larger ſum for them than Cicero would eaſily ſpare; which gave occaſion to Cicero to beg of him, in ſeveral letters, to reſerve the whole number for him, till he could raiſe money enough for the purchaſe.

Cicero being now in his forty-third year, the proper age required by law, declared himſelf a candidate for the conſulſhip, along with ſix competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Caſſius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two firſt were patricians, the two next plebeians, yet noble; the two laſt the ſons of fathers who had firſt imported the public honours into their families; Cicero was the only new man, as he was called, amongſt them, or one born of equeſtrian rank. Theſe were the competitors; and in this competition the practice of bribing was carried on as openly and as ſhamefully by Antonius and Catiline, as it uſually is at our elections here in England; ſo openly, in ſhort, that the ſenate attempted, though unſucceſsfully, to give ſome check to it by a new and more vigorous law. However, as the election approached, Cicero's intereſt appeared to be ſuperior to that of all the candidates; for the nobles themſelves, though always envious, and deſirous to depreſs him, yet out of regard to the dangers which threatened the city from many quarters, and ſeemed ready to burſt out into a flame, began to think him the only man qualified to preſerve the republic, and break the cabals of the deſperate by the vigour and prudence of his adminiſtration; "for in caſes of danger," as Salluſt obſerves, "pride and envy naturally ſubſide, and yield the poſt of honour to virtue." The method of chooſing conſuls was not by an open vote, but by a kind of ballot, or little tickets of wood diſtributed to the citizens, with the names of the ſeveral candidates ſeverally inſcribed upon each; but in Cicero's caſe the people were not content with this ſecret and ſilent way, but, before they came to any ſcrutiny, loudly and univerſally proclaimed Cicero the firſt conſul; ſo that, as he himſelf ſays, "he was not choſen by the votes of particular citizens, but the common ſuffrage of the city; nor declared by the voice of the crier, but of the whole Roman people."

This year ſeveral alterations happened in his own family. His father died; his daughter Tullia was given in marriage, at the age of thirteen, to C. Piſo Frugi, a young nobleman of great hopes, and one of the beſt families in Rome; and his ſon was alſo born in the ſame year: ſo that, with the higheſt honour which the public could beſtow,

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beſtow, he received the higheſt pleaſure which private life ordinarily admits, by the birth of a ſon and heir to his family.

His firſt care, after his election to the conſulſhip, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the intereſts of the republic; being convinced that all the ſucceſs of his adminiſtration depended upon it. He began, therefore, to tempt him by a kind of argument which ſeldom fails of it's effect with men of his character; the offer of power to his ambition, and money to his pleaſures. With theſe baits he caught him; and a bargain was preſently agreed upon between them, that Antonius ſhould have the choice of the beſt province which was to be aſſigned to them at the expiration of their year. Having laid this foundation for the laudable diſcharge of his conſulſhip, he took poſſeſſion of it, as uſual, on the 1ſt of January; and had no ſooner entered upon this high office, than he had occaſion to exert himſelf againſt P. Servilius Rullus, one of the new tribunes, who had been alarming the ſenate with the promulgation of an Agrarian law; the purpoſe of which was, to create a decemvirate, or ten commiſſioners, with abſolute power for five years over all the revenues of the republic, to diſtribute them at pleaſure to the citizens, &c. Theſe laws uſed to be greedily received by the populace, and was propoſed therefore by factious magiſtrates, as oft as they had any point to carry with the multitude againſt the public good; ſo that Cicero's firſt buſineſs was to quiet the apprehenſions of the city, and to baffle, if poſſible, the intrigues of the tribune. After routing him, therefore, in the ſenate, he purſued him into his own dominion, the forum; where, in an artful and elegant ſpeech from the roſtra, he gave ſuch a turn to the inclination of the people, that they rejected this law with as much eagerneſs, as they had ever before received one. This alarm being over, another accident broke out, occaſioned by the publication of a law of L. Otho, for the aſſignment of diſtinct ſeats in the theatres to the equeſtrian order, who uſed before to ſit promiſcuouſly with the populace. But this highly offended the people, who could not digeſt the indignity of being thruſt ſo far back from their diverſions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next tranſaction of moment in which he was engaged, was the defence of C. Rabirius, an aged ſenator, in whoſe favour there is an oration of his ſtill extant. But the grand affair of all, which conſtituted the glory of his conſulſhip, and has tranſmitted his name with ſuch luſtre to poſterity, was the ſkill he ſhewed, and the unwearied pains he took, in ſuppreſſing that horrid conſpiracy, which was formed by Catiline and his accomplices, for the ſubverſion of the commonwealth. Catiline was now renewing his efforts for the conſulſhip with greater vigour than ever, and by ſuch open methods of bribery, that Cicero publiſhed a new law againſt it, with the addi-

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tional penalty of a ten years exile. Catiline, who knew the law to be levelled at him, formed a deſign to kill Cicero, with ſome other chiefs of the ſenate, on the day of election, which was appointed for October 20: but Cicero gave information of it to the ſenate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of ſo great importance; and the day following, in a full houſe, he called upon Catiline to clear himſelf of this charge; where, without denying or excuſing it, he bluntly told them, that "there were two bodies in the republic," meaning the ſenate and the people; "the one of them infirm, with a weak head; the other firm, without a head; which laſt had ſo well deſerved of him, that it ſhould never want a head while he lived." He had made a declaration of the ſame kind, and in the ſame place, a few days before; when, upon Cato's threatening him with an impeachment, he fiercely replied, that, "if any flame ſhould be excited in his fortunes, he would extinguiſh it, not with water, but a general ruin." Theſe declarations ſtartled the ſenate, and convinced them, that nothing but a deſperate conſpiracy, ripe for execution, could inſpire ſo daring an aſſurance; ſo that they proceeded immediately to that decree, which was the uſual refuge in all caſes of imminent danger, "of ordering the conſuls to take care that the republic received no harm."

Catiline, repulſed a ſecond time from the conſulſhip, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council, therefore, of all the conſpirators, to ſettle the plan of the work, and divide the parts of it among themſelves, and fix a proper day for the execution. The number of their chiefs was above thirty-five; partly of the ſenatorian, partly of the equeſtrian order: the ſenators were P. Cornelius Lentulus, C. Cethegus, P. Autronius L. Caſſius Longinus, P. Sylla, Serv. Sylla, L. Vargunteius, Q. Curius, Q. Annius, M. Porcius Lecca, L. Beſtia. At a meeting of theſe it was reſolved, that a general inſurrection ſhould be raiſed through Italy, the different parts of which were aſſigned to different leaders; that Rome ſhould be fired in many places at once, and a maſſacre begun at the ſame time of the whole ſenate and all their enemies; that in the conſternation of the fire and maſſacre, Catiline ſhould be ready with his Tuſcan army, to take the benefit of the public confuſion, and make himſelf maſter of the city; where Lentulus, in the mean time, as firſt in dignity, was to preſide in their general councils; Caſſius to manage the affair of firing it; Cethegus to direct the maſſacre. But the vigilance of Cicero being the chief obſtacle to all their hopes, Catiline was very deſirous to ſee him taken off before he left Rome; upon which two knights of the company undertook to kill him the next morning in his bed, in an early viſit, on pretence of buſineſs. They were both of his acquaintance, and uſed to frequent his houſe; and, knowing his cuſtom of giving free acceſs to all, made no doubt of being

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being readily admitted, as one of the two afterwards confeſſed. But the meeting was no ſooner over, than Cicero had information of all that paſſed in it; for, by the intrigues of a woman named Fulvia, he had gained over Curius, her gallant, one of the conſpirators of ſenatorian rank, to ſend him a punctual account of all their deliberations. He preſently imparted his intelligence to ſome of the chiefs of the city, who were aſſembled that evening, as uſual, at his houſe; informing them not only of the deſign, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the houſe well guarded, and all admittance refuſed to them.

This was the ſtate of the conſpiracy, when Cicero delivered the firſt of thoſe four ſpeeches which were ſpoken upon the occaſion of it, and are ſtill extant. The meeting of the conſpirators was on November 6, in the evening; and on the 8th he ſummoned the ſenate to the Temple of Jupiter, in the Capitol, where it was not uſually held but in times of public alarm. Catiline himſelf, though his ſchemes were not only ſuſpected, but actually diſcovered, had the confidence to come to this very meeting; which ſo ſhocked the whole aſſembly, that none of his acquaintance durſt venture to ſalute him; and the conſular ſenators quitted that part of the houſe in which he ſat, and left the whole clear to him. Cicero was ſo provoked by his impudence, that, inſtead of entering upon any buſineſs, as he deſigned, addreſſing himſelf directly to Catiline, he broke out into a moſt ſevere invective againſt him; and, with all the fire and force of an incenſed eloquence, laid open the whole courſe of his villainies, and the notoriety of his treaſons. Catiline, aſtoniſhed by the thunder of this ſpeech, had little to ſay for himſelf in anſwer to it; but, as ſoon as he was got home, and began to reflect on what had paſſed, perceiving it in vain to diſſemble any longer, he reſolved to enter into action immediately, before the troops of the republic were increaſed, or any new levies made; ſo that, after a ſhort conference with Lentulus, Cethegus, and the reſt, about what had been concerted in the laſt meeting, and promiſing a ſpeedy return at the head of a ſtrong army, he left Rome that very night with a ſmall retinue, and made the beſt of his way to Manlius's camp, in Etruria; upon which he and Manlius were both declared public enemies by the ſenate.

In the midſt of all this hurry, and ſoon after Catiline's flight, Cicero found leiſure, according to his cuſtom, to defend L. Muræna, one of the conſuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the ſenate, that he would try the force of Cicero's late law upon one of the conſular candidates; and he was joined in the accuſation by one of the diſappointed candidates, S. Sulpicius, a perſon of diſtinguiſhed worth and character, and the moſt celebrated lawyer of the age; for whoſe

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ſervice, and at whoſe inſtance, Cicero's law againſt bribery was chiefly provided. Muræna was unanimouſly acquitted: but who can ſee, without ſome ſurprize, perſons ſo attached to each other engaged in the ſame cauſe on oppoſite ſides? Cicero had a ſtrict intimacy all this while with Sulpicius, whom he had ſerved with all his intereſt in this very conteſt for the conſulſhip. He had a great friendſhip alſo with Cato, and the higheſt eſteem of his integrity: yet he not only defended this cauſe againſt them both, but, to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profeſſion of Sulpicius as trifling and contemptible, the principles of Cato as abſurd and impracticable, with ſo much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "What a facetious conſul have we!" But what deſerves great attention, the oppoſition of theſe eminent men gave no ſort of interruption to their friendſhip, which continued as firm as ever, to the end of their lives; and Cicero, who lived the longeſt of them, ſhewed the real value that he had for them both after their deaths, by procuring public honours for the one, and writing the life and praiſes of the other. This was a greatneſs of mind truly noble, and ſuitable to the dignity of the perſons; not to be ſhocked with the particular oppoſition of their friends, when their general views, on both ſides, were laudable and virtuous. The examples of this kind will be more or leſs frequent in ſtates, in proportion as the public good happens to be the ruling principle; for that is a bond of union too firm to be broken by any little differences about the meaſures of purſuing it: but where private ambition and party zeal have the aſcendant, there every oppoſition muſt neceſſarily create animoſity; as it obſtructs the oppoſition of that good which is conſidered as the chief end of life, private benefit and advantage.

But to return to the affair of the conſpiracy. Lentulus, and the reſt, who were left in the city, were propoſing all things for the execution of their grand deſign, and ſoliciting men of all ranks, who ſeemed likely to favour their cauſe, or be of any uſe to it. Among the reſt, they agreed to make an attempt upon the ambaſſadors of the Allobroges; a warlike, mutinous, and faithleſs people, inhabiting the countries now called Savoy and Dauphiny, greatly diſaffected to the Roman power, and already ripe for rebellion. Theſe ambaſſadors, who were preparing to return home, much out of humour with the ſenate, and without any redreſs of the grievances they were ſent to complain of, received the propoſal at firſt very greedily; but reflecting afterwards on the difficulty of the enterprize, and the danger of involving themſelves and their country in ſo deſperate a cauſe, they reſolved to diſcover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the conſul. Cicero's inſtructions upon it were, that the ambaſſadors ſhould continue to feign the ſame zeal which they had hitherto ſhewn,

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ſhewn, and promiſe every thing that was required of them, till they had got a full inſight into the intent of the plot, with diſtinct proofs againſt the particular actors in it; and that then matters ſhould be ſo contrived, that, upon their leaving Rome in the night, they ſhould be arreſted with their papers and letters about them. All this was ſucceſsfully executed, and the whole company brought priſoners to Cicero's houſe by break of day. Cicero ſummoned the ſenate to meet immediately, and ſent at the ſame time for Gabinius, Statilius, Cethegus, and Lentulus; who all came preſently to his houſe, ſuſpecting nothing of the diſcovery. With them, and the ambaſſadors in cuſtody, he ſet out to meet the ſenate in the Temple of Concord: and after he had given the aſſembly an account of the whole affair, Vulturcius, one of the conſpirators who was taken with the ambaſſadors, was called in to be examined ſeparately; who ſoon confeſſed, that he had letters and inſtructions from Lentulus to Catiline, to preſs him to accept the aſſiſtance of the ſlaves, and to lead his army with all expedition towards Rome, to the intent that when it ſhould be ſet on fire in different places, and the general maſſacre begun, he might be at hand to intercept thoſe who eſcaped, and join with his friends in the city. The ambaſſadors were examined next; who declared, that they had received letters to their nation from Lentulus, Cethegus, and Statilius. Theſe letters were produced and read; which ſo dejected and confounded the conſpirators, that they had nothing at all to ſay for themſelves.

After the criminals were withdrawn, and committed to cloſe cuſtody, the ſenate went into a debate upon the ſtate of the republic, and came unanimouſly to the following reſolution, among others, that public thanks ſhould be decreed to Cicero in the ampleſt manner; by whoſe virtue, council, and providence, the republic was delivered from the greateſt dangers. Cicero, however, thought it prudent, in the preſent unſettled ſtate of the city, to bring this affair to a concluſion as ſoon as might be; and therefore brought the queſtion of their puniſhment, without further delay, before the ſenate, which he ſummoned for that purpoſe the next morning. The debate was of great delicacy and importance; to decide upon the lives of citizens of the firſt rank. Capital puniſhments were rare, and ever odious in Rome, whoſe laws were of all others the leaſt ſanguinary; baniſhment, with confiſcation of goods, being the ordinary puniſhment for the greateſt crimes. As ſoon, therefore, as he had moved the queſtion, what was to be done with the conſpirators, Silanus, the conſul elect, being called upon to ſpeak firſt, adviſed that thoſe who were then in cuſtody, with the reſt who ſhould afterwards be taken, ſhould all be put to death. To this all who ſpoke after him readily aſſented, till it came to J. Cæſar, then prætor elect; who, in an elegant and elaborate ſpeech, treated that opinion, not as cruel; ſince death, he ſaid, was not a puniſhment, but relief to the miſerable; but as new and illegal, and contrary to the con-

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ſtitution of the republic." He therefore gave it as his opinion, that the eſtates of the conſpirators ſhould be confiſcated, and their perſons cloſely confined in the ſtrong towns of Italy. Theſe two contrary opinions being propoſed, the next queſtion was, which of them ſhould take place. Cæſar's had made a great impreſſion on the aſſembly, and Cicero's friends were going forwardly into it, when Cicero roſe up, and made his fourth ſpeech, which now remains on the ſubject of this tranſaction; which ſpeech had the deſired effect, and turned the ſcale in favour of Silanus's opinion. The vote was no ſooner paſſed, than Cicero reſolved to put it in execution; leſt the night, which was coming on, ſhould produce any new diſturbance. He went therefore from the ſenate, attended by a numerous guard; and taking Lentulus from his cuſtody, conveyed him through the forum to the common priſon, where he delivered him to the executioners, who preſently ſtrangled him. The other conſpirators, Cethegus, Statilius, and Gabinius, were conducted to their execution by the prætors, and put to death in the ſame manner. Catiline, in the mean time, had been in a condition to make a ſtouter reſiſtance than they imagined, having filled his troops to the number of two legions, or about 12,000 fighting men; but when the fatal account came of the death of Lentulus and the reſt, the face of his affairs began to change, and his army to dwindle apace, by the deſertion of thoſe whom hopes of victory and plunder had invited to his camp; and after many fruitleſs attempts to eſcape into Gaul, by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a ſharp and bloody action, he and all his army were entirely deſtroyed. Thus ended this famed conſpiracy; and Cicero, for the great part he acted in the ſuppreſſion of it, was honoured with the glorious title of Pater Patriæ, which he retained for a long time after. "Hail thou," ſays Pliny, "who waſt firſt ſaluted the parent of thy country!"

Cicero's adminiſtration was now at an end, and nothing remained but to reſign the conſulſhip, according to cuſtom, in an aſſembly of the people, and to take the uſual oath of having diſcharged it with fidelity, which alſo was generally accompanied with a ſpeech from the expiring conſul. He had mounted the roſtra, and was ready to perform this laſt act of his office, when Metellus, one of the new tribunes, would not ſuffer him to ſpeak, or to do any thing more than barely take the oath; declaring, that he who had put citizens to death unheard, ought not to be permitted to ſpeak for himſelf. Upon which Cicero, who was never at a loſs, inſtead of pronouncing the ordinary form of an oath, exalting the tone of his voice, ſwore out aloud, that he had ſaved the republic and city from ruin: which the multitude below confirmed with an univerſal ſhout, and with one voice cried out, that what he had ſworn was true. However, he had no ſooner quitted his office, than he began to feel the weight of that envy which is the certain fruit of illuſtrious merit. He was

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now therefore the common mark, not only of all the factious, againſt whom he had declared perpetual war, but of another party not leſs dangerous, the envious too: whoſe united ſpleen never left purſuing him from this moment, till they had driven him out of that city, which he had ſo lately preſerved. The tribune Metellus, as we have ſeen, began the attack, and continued it by inſulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was ſtrenuouſly ſupported by J. Cæſar. Cicero, upon the expiration of his conſulſhip, took care to ſend a particular account of his whole adminiſtration to Pompey, who was finiſhing the Mithridatic war in Aſia; in hopes to prevent any wrong impreſſion there, from the calumnies of his enemies, and to draw from him ſome public declaration in praiſe of what he had been doing. But Pompey being informed by Metellus and Cæſar of the ill humour which was riſing againſt Cicero in Rome, anſwered him with great coldneſs, and, inſtead of paying him any compliment, took no notice at all of what had paſſed in the affair of Catiline: upon which Cicero expoſtulates with him in a letter which is ſtill extant.

About this time Cicero bought a houſe of M. Craſſus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now ſuppoſed to have given up to his brother Quintus. The houſe coſt him near 30,000l. and ſeems to have been one of the nobleſt in Rome. It was built about 30 years before, by the famous tribune M. Livius Druſus; on which occaſion we are told, that when the architect promiſed to build it for him in ſuch a manner, that none of his neighbours ſhould overlook him: "but if you have any ſkill," replied Druſus, "contrive it "rather ſo, that all the world may ſee what I am doing. The purchaſe of ſo expenſive a houſe raiſed ſome cenſure on his vanity, and eſpecially as it was made with borrowed money. This circumſtance he himſelf does not diſſemble, but ſays merrily upon it, that "he was now ſo plunged in debt, as to be ready for a plot, only that the conſpirators would not truſt him."

The moſt remarkable event that happened in this year, which was the 45th of Cicero's life, was the pollution of the myſteries of the *Bona dea* by P. Clodius; which, by an unhappy train of conſequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæſar's wife Pompeia, who, according to annual cuſtom, was now celebrating in her houſe thoſe awful ſacrifices of the goddeſs, to which no male creature ever was admitted; and where every thing maſculine was ſo ſcrupulouſly excluded, that even pictures of that ſort were covered during the ceremony. It flattered Clodius's imagination greatly, to gain acceſs to his miſtreſs in the midſt of her holy miniſtry; and with this view he dreſſed himſelf in a woman's habit, that by the benefit of his ſmooth face, and the introduction of one of the maids, he might

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might pass without discovery: but by some mistake between him and his guide, he lost his way when he came within the house, and fell in unluckily among the other female servants. Here he was detected by his voice; and the servants alarmed the whole company by their shrieks, to the great amazement of the matrons, who threw a veil over the sacred mysteries, while Clodius found means to escape. The story was presently spread abroad, and raised a general scandal and horror through the city. The whole defence which Clodius made, when, by order of the senate, he was brought to a trial, was to prove himself absent at the time of the fact; for which purpose he produced men to swear, that he was then at Interamna, about two or three days journey from the city. But Cicero being called upon to give his testimony, deposed, that Clodius had been with him that very morning at his house in Rome. Clodius however was absolved by thirty-one of the judges, while twenty-five only condemned him: and as Cicero looked upon himself to be particularly affronted by a sentence given in flat contradiction to his testimony, so he made it his business on all occasions to display the iniquity of it, and to sting the several actors of it with all the keenness of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himself on Cicero, began now to give an opening to the scheme which he had formed for that purpose. His project was to get himself chosen tribune, and in that office to drive him out of the city, by the publication of a law, which by some stratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by it's original institution, so his first step was to make himself a plebeian, by the pretence of an adoption into a plebeian house, which could not yet be done without the suffrage of the people. Cæsar was at the bottom of the scheme, and Pompey secretly favoured it: not that they intended to ruin Cicero, but to keep him only under the lash; and if they could not draw him into their measures, or make him at least sit quiet, to let Clodius loose upon him. Cicero affected to treat it with the contempt which it seemed to deserve; sometimes rallying Clodius with much pleasantry, sometimes admonishing him with no less gravity. But whatever face he put outwardly upon this affair, it gave him a real uneasiness within, and made him unite himself more closely with Pompey, for the benefit of his protection against a storm, which he saw ready to break upon him.

The first triumvirate, as it has commonly been called, was now formed; which was nothing else in reality but a traiterous conspiracy of three of the most powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæsar in his consulship, which was now coming on; Cæsar, by giving way to Pompey's glory, to advance his own; and Crassus's, to gain that

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that aſcendancy by the authority of Pompey and Cæſar, which he could not ſuſtain alone. Cicero might have made what terms he pleaſed with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whoſe union he and all the friends of the republic abhorred. Clodius in the mean time had been puſhing on the buſineſs of his adoption, which at laſt he effected; and began ſoon after to threaten Cicero with all the terrors of his tribunate, to which he was now choſen without any oppoſition. Cæſar's whole aim in this affair was to ſubdue Cicero's ſpirit, and diſtreſs him ſo far, as to force him to a dependence upon him: for which end, while he was privately encouraging Clodius to purſue him, he was propoſing expedients to Cicero for his ſecurity. But though his fortunes ſeemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his ſafety to any man, and much more to Cæſar, whoſe deſigns he always ſuſpected, and whoſe meaſures he never approved. This ſtiffneſs in Cicero ſo exaſperated Cæſar, that he reſolved immediately to aſſiſt Clodius with all his power to oppreſs him: while Pompey all the while was giving him the ſtrongeſt aſſurances, confirmed by oaths and vows, that there was no danger, and that he would ſooner be killed himſelf, than ſuffer him to be hurt. Clodius in the mean time was obliging the people with ſeveral new laws, contrived chiefly for their advantage; the deſign of all which was only to introduce, with a better grace, the ground-plot of the play, the baniſhment of Cicero: which was now directly attempted by a ſpecial law, importing, that whoever had taken the life of a citizen uncondemned and without trial, ſhould be prohibited from fire and water. Though Cicero was not named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which though not done by his ſingle authority, but a general vote of the ſenate, was alledged to be illegal, and contrary to the liberties of the people. Cicero finding himſelf thus reduced to the condition of a criminal, changed his habit upon it, as was uſual in the caſe of a public impeachment; which however was an haſty and inconſiderate ſtep, and helped to precipitate his ruin. He was not named in the law, nor perſonally affected with it: the terms of it were general and ſeemingly juſt, reaching only to thoſe who had taken the life of a citizen illegally: whether this was his caſe or not, was not the point in iſſue, but to be the ſubject of another trial. He was ſenſible of his error, when it was too late; and oft reproaches Atticus, that being a by-ſtander, and leſs heated in the game than himſelf, he ſhould ſuffer him to make ſuch blunders. The tide however bore hard againſt him. Cæſar, though he affected great moderation, was ſecretly againſt him: Pompey, who had hitherto given him the ſtrongeſt aſſurances of his friendſhip, began now, as the plot ripened

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ripened towards a criſis, to grow cool and reſerved, and at laſt flatly refuſed to help him: while the Clodian faction treated his character and conſulſhip with the utmoſt deriſion; and Clodius himſelf, at the head of his mob, contrived to meet and inſult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and ſtones at him. This being the ſtate of affairs with him, he called a council of his friends, with intent to take his final reſolution, agreeably to their advice. The queſtion was, whether it was beſt to ſtay, and defend himſelf by force, or to ſave the effuſion of blood, by retreating till the ſtorm ſhould blow over. Some adviſed the firſt; but Cato, and above all Hortenſius, warmly urged the laſt: which, concurring alſo with Atticus's advice, as well as the fears and intreaties of all his own family, made him reſolve to quit the field to his enemies, and ſubmit to a voluntary exile.

As ſoon as it was known that Cicero was gone, Clodius filled the forum with his band of ſlaves and incendiaries, which he called the Roman people, though there was not one honeſt citizen, or man of credit, amongſt them; and publiſhed a law againſt him for putting citizens to death unheard and uncondemned, and confirming his baniſhment in the uſual terms employed on ſuch occaſions. This law paſſed without oppoſition; and Clodius loſt no time in putting it in execution, but fell to work immediately in plundering, burning, and demoliſhing, Cicero's houſes, both in the city and the country. It cannot be denied, that in this calamity of his exile, he did not behave himſelf with that firmneſs which might reaſonably be expected from one who had borne ſo glorious a part in the republic, conſcious of his integrity, and ſuffering in the cauſe of his country; for his letters are generally filled with ſuch lamentable expreſſions of grief and deſpair, that his beſt friends, and even his wife, were forced to admoniſh him ſometimes, to rouſe his courage, and remember his former character. Atticus was conſtantly putting him in mind of it; and ſent him word of a report that was brought to Rome by one of Craſſus's freed men, that his affliction had diſordered his ſenſes. He was now, indeed, attacked in his weakeſt part; the only place in which he was vulnerable. To have been as great in affliction as he was in proſperity, would have been a perfection not given to man: yet this very weakneſs flowed from a ſource which rendered him the more amiable in all the other parts of life; and the ſame tenderneſs of diſpoſition which made him love his friends, his children, his country, more paſſionately than other men, made him feel the loſs of them more ſenſibly. When he had been gone a little more than two months, a motion was made in the ſenate by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole houſe readily agreed. Many obſtructions, as may eaſily be imagined, were given to it by the Clodian faction; but this made the ſenate only the more reſolute to effect it. They paſſed a vote, therefore, that no other buſineſs ſhould

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ſhould be done till Cicero's return was carried; which at laſt it was, and in ſo ſplendid and triumphant a manner, that he had reaſon, he ſays, to fear, leſt people ſhould imagine that he himſelf had contrived his late flight, for the ſake of ſo glorious a reſtoration.

Cicero, now in his 50th year, was reſtored to his former dignity, and ſoon after to his former fortunes; ſatisfaction being made to him for the ruin of his eſtates and houſes, which laſt were built up again by himſelf with more magnificence than before. But he had domeſtic grievances about this time which touched him very nearly; and which, as he ſignifies obſcurely to Atticus, were of too delicate a nature to be explained by a letter. They aroſe chiefly from the petulant humour of his wife, which began to give him frequent occaſions of chagrin; and, by a ſeries of repeated provocations, confirmed him in that ſettled diſguſt which ended at laſt in a divorce. As to his public concerns, his chief point was how to ſupport his former authority in the city, which it was not eaſy to do, when the government of the republic was uſurped by the power and ambition of a few; and therefore, inſtead of the able ſtateſman and generous patriot, a light in which we have hitherto viewed him, we find him acting a ſubſervient part, and managing the triumvirate, which could not be controuled, in the beſt manner he could for the public welfare.

In the 56th year of his age he was ſent into Aſia, and obliged to aſſume a new character, which he had never before ſuſtained, of the governor of a province and general of an army. Theſe preferments were, of all others, the moſt ardently deſired by the great, for the advantages they afforded both of acquiring power and amaſſing wealth; yet they had no charms for Cicero, but were indeed diſagreeable to his temper, which was not formed for military atchievements, but to ſit at the helm, and ſhine in the adminiſtration of the whole republic. However he acquitted himſelf nobly in adminiſtering the civil affairs of his province of Cilicia; where his whole care was to eaſe the ſeveral cities and diſtricts of that exceſſive load of debts, in which the avarice and rapaciouſneſs of former governors had involved them. Nor does he ſeem, in military affairs, to have wanted either the courage or conduct of an experienced leader; for he played the general ſo well in the few expeditions in which he was concerned, that he had the honour of a ſupplication decreed to him at Rome, and was not without ſome expectation even of a triumph.

As to the public news of the year, the grand affair that engaged all people's thoughts was the expectation of a breach between Cæſar and Pompey, which ſeemed to be now unavoidable. Craſſus had been deſtroyed, with his army, ſome years ago in the war with the Parthians; and Julia, the daughter of Cæſar, whom Pompey married, and who, while ſhe lived, was the cement of their union, was alſo dead in childbed. Cæſar had put an end to the Gallic war, and reduced the whole province to the Roman yoke; but though his

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commiſſion was near expiring, he ſeemed to have no thoughts of giving it up, and returning to the condition of a private ſubject. He pretended that he could not poſſibly be ſafe, if he parted with his army; eſpecially while Pompey held the province of Spain prolonged to him for five years. This diſpoſition to a breach, Cicero ſoon learnt from his friends, as he was returning from his province of Cilicia; but as he foreſaw the conſequences of a war more coolly and clearly than any of them, ſo his firſt reſolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either ſide: not that he was irreſolute which of them to chooſe, for he was determined within himſelf to follow Pompey; but the difficulty was how to act in the mean time towards Cæſar, ſo as to avoid taking part in the previous decrees, which were prepared againſt him, for abrogating his command, and obliging him to diſband his forces, on pain of being declared an enemy. Here he wiſhed to ſtand neuter a while, that he might act the mediator with a better grace and effect. In this diſpoſition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a ſecond conference with him before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the ſenate. Cicero, however, would not ſtill be driven from it: the more he obſerved the diſpoſition of both parties, the more he perceived the neceſſity of it. The honeſt, as they were called, were diſunited among themſelves; many of them were diſſatisfied with Pompey; all fierce and violent, and denouncing nothing but ruin to their adverſaries. He clearly foreſaw, what he declared without ſcruple to his friends, that which ſide ſoever got the better, the war muſt neceſſarily end in a tyranny. The only difference, as he ſaid, was, that if their enemies conquered, they ſhould be proſcribed; if their friends, be ſlaves.

He no ſooner arrived at the city, however, than he fell, as he tells us, into the very flame of civil diſcord, and found the war in effect proclaimed: for the ſenate had juſt voted a decree, that Cæſar ſhould diſmiſs his army by a certain day, or be declared an enemy; and Cæſar's ſudden march towards Rome effectually confirmed it. In the midſt of all this hurry and confuſion, Cæſar was extremely ſolicitous about Cicero; not ſo much to gain him, for that was not to be expected, as to prevail with him to ſtand neuter. He wrote to him ſeveral times to that effect, and employed all their common friends to preſs him with letters on that head: all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time, theſe letters give us a moſt ſenſible proof of the high eſteem and credit in which Cicero flouriſhed at this time in Rome; when, in a conteſt for empire, which force alone was to decide, we ſee the chiefs on both ſides ſo ſolicitous to gain a man to their party, who had no peculiar ſkill in arms, or talents for war.

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Purſuing, however, the reſult of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy ſome time before, and was then at Dyrrachium; and arrived ſafely in his camp with his ſon, his brother, and his nephew, committing the fortunes of the whole family to the iſſue of that cauſe. His perſonal affection for the man, preference of his cauſe, the reproaches of the better ſort, who began to cenſure his tardineſs, and, above all, his gratitude for favours received, made him reſolve at all adventures to run after him. But as he entered into the war with reluctance, ſo he found nothing in it but what increaſed his diſguſt: he diſliked every thing which they had done, or deſigned to do; ſaw nothing good amongſt them but their cauſe; and that their own councils would ruin them. He was diſſatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this diſagreeable ſituation he declined all employment; and, finding his counſels wholly ſlighted, reſumed his uſual way of raillery, for he was a great jeſter; and what he could not diſſuade by his authority, endeavoured to make ridiculous by his jeſts. When Pompey put him in mind of his coming ſo late to them, "How can I come late," ſaid he, "when I find nothing in readineſs among you?" and upon Pompey's aſking him ſarcaſtically where his ſon-in-law Dolabella was, "He is with your father-in-law," replied he. To a perſon newly arrived from Italy, and informing them of a ſtrong report at Rome, that Pompey was blocked up by Cæſar; "And you ſailed hither, therefore," ſaid he, "that you might ſee it with your own eyes." By the frequency of theſe ſplenetic jokes, he is ſaid to have provoked Pompey ſo far as to tell him, "I wiſh you would go over to the other ſide, that you may begin to fear us."

After the battle of Pharſalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæſar; who was now declared dictator the ſecond time, and Marc Antony his maſter of the horſe. We may eaſily imagine, what we find indeed from his letters, that he was not a little diſcompoſed at the thoughts of an interview with Cæſar, and the indignity of offering himſelf to a conqueror, againſt whom he had been in arms; for though upon many accounts he had reaſon to expect a kind reception from Cæſar, yet he hardly thought his life, he ſays, worth begging; ſince what was given by a maſter, might always be taken away again at pleaſure: but at their meeting he had no occaſion to ſay or do any thing that was below his dignity; for Cæſar no ſooner ſaw him than he alighted, and ran to embrace him, and walked with him alone, converſing very familiarly for ſeveral furlongs. About the end of the year Cæſar embarked for Africa, to purſue the war againſt the Pompeian generals, who, aſſiſted by king Juba, held the poſſeſſion of that province with a vaſt army;

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but while the general attention was employed in the expectation of ſome deciſive blow, Cicero, deſpairing of any good from either ſide, choſe to live retired, and out of ſight; and whether in the city or the country, ſhut himſelf up with his books; which, as he often ſays, "had hitherto been the diverſion only, but were now become the ſupport of his life." In this retreat he entered into a cloſe friendſhip and correſpondence with M. Terentius Varro, who is ſaid to have been the moſt learned of all the Romans; and wrote two of thoſe pieces upon orators and oratory, which are ſtill extant in his works.

He was now in his 61ſt year, and forced to part at laſt with his wife Terentia, whoſe humour and conduct had long been uneaſy to him. This drew upon him ſome cenſure, for putting away a wife who had lived with him above thirty years, the faithful partner of his bed and fortunes, and the mother of two children extremely dear to him; and what gave his enemies the greater handle to rally him was, his marrying a handſome young woman named Publilia, of an age diſproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent ſpirit; and though he had borne her perverſeneſs in the vigour of health, and flouriſhing ſtate of his fortunes, yet, in a declining life, ſoured by a continual ſucceſſion of mortifications from abroad, the want of eaſe and quiet at home was no longer tolerable to him.

Cæſar returned victorious from Africa about the end of July, by the way of Sardinia, where he ſpent ſome days: upon which Cicero ſays pleaſantly in a letter to Varro, he had never ſeen that farm of his before, which, though one of the worſt that he has, he does not yet deſpiſe. Some of Cicero's jeſts upon Cæſar's adminiſtration are ſtill preſerved; which ſhew, that his friends had reaſon enough to admoniſh him to be ſtill more upon his guard. Cæſar had advanced Laberius, a celebrated mimic actor, to the order of knights; but when he ſtepped from the ſtage into the theatre, to take his place on the equeſtrian benches, none of the knights would admit him to a ſeat amongſt them. As he was marching off, therefore, with diſgrace, happening to paſs near Cicero, "I would make room for you here," ſays he, "on our bench, if we were not already too much crouded:" alluding to Cæſar's filling up the ſenate alſo with the ſcum of his creatures, and even with ſtrangers and barbarians. At another time, being deſired by a friend, in a public company, to procure for his ſon the rank of a ſenator in one of the corporate towns of Italy, "He ſhall have it," ſays he, "if you pleaſe, at Rome; but it will be difficult at Pompeii." An acquaintance likewiſe from Laodicea, coming to pay his reſpects to him, and being aſked what buſineſs had brought him to Rome, ſaid, that he was ſent upon an embaſſy to Cæſar, to intercede with him for the liberty of his country: upon which Cicero replied, "If you ſucceed, you ſhall be an ambaſſador alſo for us." Cæſar, on the other hand,

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hand, though he knew his temper and principles to be irreconcileable to his uſurped dominion, yet out of friendſhip to the man, and a reverence for his character, was determined to treat him with the greateſt humanity, and by all the marks of perſonal favour; which, however, Cicero never uſed for any purpoſes whatever, but to ſcreen himſelf from any calamity in the general miſery of the times, and to ſerve thoſe unhappy men who were driven from their country and families, for the adherence to that cauſe which he himſelf had eſpouſed.

Cicero was now oppreſſed by a new and moſt cruel affliction, the death of his beloved daughter Tullia; who died in childbed, ſoon after her divorce from her third huſband Dolabella. She was about thirty-two years old at the time of her death, and, by the few hints which are left of her character, appears to have been an excellent and admirable woman. She was moſt affectionately and pioully obſervant of her father; and, to the uſual graces of her ſex, having added the more ſolid accompliſhments of knowledge and polite letters, was qualified to be the companion, as well as the delight, of his age; and was juſtly eſteemed not only as one of the beſt, but the moſt learned of the Roman ladies. His affliction for the death of this daughter was ſo great, that the philoſophers are ſaid to have come from all parts to comfort him. But this can hardly be true, except of thoſe who lived in Rome, or of his own family; for his firſt care was, to ſhun all company as much as he could, by removing to Atticus's houſe, where he lived chiefly in his library, turning over every book he could meet with on the ſubject of moderating grief: but finding his reſidence here too public, and a greater reſort to him than he could bear, he retired to Aſturia, one of his ſeats near Antium; a little iſland on the Latian ſhore, at the mouth of a river of the ſame name, covered with woods and groves, cut out into ſhady walks; a ſcene of all others the fitteſt to indulge melancholy, and where he could give a free courſe to his grief. "Here," ſays he to Atticus, "I live without the ſpeech of man; every morning early I hide myſelf in the thickeſt of the wood, and never come out till the evening. Next to yourſelf, nothing is ſo dear to me as this ſolitude; and my whole converſation is with my books." Indeed his whole time was employed in little elſe than reading and writing, during Cæſar's adminiſtration, which he never could chearfully ſubmit to; and it was within this period that he drew up ſome of the graveſt of thoſe philoſophical pieces which are ſtill extant in his works.

After the death of Cæſar, by the conſpiracy formed againſt him by Brutus and Caſſius, Cicero became once more himſelf. By this accident he was freed at once from all ſubjection to a ſuperior, and all uneaſineſs and indignity of managing a power, which every moment could oppreſs him. He was without competition the firſt citizen in Rome; the firſt in that credit and authority both with the ſenate

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ſenate and people, which great merit and ſervices will neceſſarily give in a free city. The conſpirators conſidered him as ſuch, and reckoned upon him as their ſure friend; for they had no ſooner killed Cæſar in the ſenate-houſe, which Cicero tells us he had the pleaſure to ſee, than Brutus, lifting up his bloody dagger, called out upon him by name, to congratulate with him upon the recovery of their liberty; and when they all ran out preſently after into the forum, with the daggers in their hands, proclaiming liberty to the city, they proclaimed at the ſame time the name of Cicero. Hence Antony afterwards took a pretence of charging him in public with being privy to the conſpiracy, and the principal adviſer of it. It is evident, indeed, from ſeveral of his letters, that he had an expectation of ſuch an attempt; for he propheſied very early, that Cæſar's reign could not laſt ſix months, but muſt neceſſarily fall, either by violence, or of itſelf; nay, farther, he hoped to live to ſee it. Yet it is certain that he was not at all acquainted with it: for though he had the ſtricteſt friendſhip with the chief actors, and they the greateſt confidence in him, yet his age, character, and dignity, rendered him wholly unfit to bear a part in an attempt of that nature; and to embark himſelf in an affair ſo deſperate, with a number of men who, excepting a few of the leaders, were all either too young to be truſted, or, as he ſays, too obſcure even to be known by him.

But though Cæſar's reign was now indeed fallen, yet Cicero's hopes were all going to be diſappointed; and though the conſpiracy had ſucceeded againſt Cæſar, yet it drew after it a train of conſequences, which, in little more than a year, ended in the deſtruction not only of the commonwealth, but of even Cicero himſelf. The conſpirators had formed no ſcheme beyond the death of Cæſar, but ſeemed to be as much ſurprized and amazed at what they had done as the reſt of the city was. Their irreſolution and delays, therefore, gave Antony leiſure to recollect himſelf, and to propoſe and carry many things on the pretence of public concord, of which he afterwards made a moſt pernicious uſe; amongſt the chief of which may be reckoned a decree for the confirmation of all Cæſar's acts, and for the allowance of a public funeral to Cæſar, from which he took the opportunity of inflaming the ſoldiers and the populace to the diſadvantage of the republican cauſe; and he ſucceeded in it ſo well, that Brutus and Caſſius had then no ſmall difficulty to defend their lives and houſes from the violence of his mob, and, with the reſt of the conſpirators, were ſoon after obliged to quit Rome. Cicero alſo left Rome ſoon after Brutus and Caſſius, not a little mortified to ſee things take ſo wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excurſion to Greece, and pay a viſit to his ſon, whom he had ſent about a year before to Athens, to ſtudy under the philoſophers of that place, and particularly under Cratippus, the chief of the Peripatetic ſect. In the mean time he had frequent meetings and conferences with his old

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old friends of the oppoſite party, the late miniſters of Cæſar's power; among whom were Hirtius, Panſa, &c. There were ſeveral reaſons which made it neceſſary to theſe men to court Cicero at this time as much as ever: for if the republic happened to recover itſelf, he was of all men the moſt capable to protect them on that ſide; if not, the moſt able to aſſiſt them againſt Antony, whoſe deſigns and ſucceſs they dreaded ſtill more; and, if they muſt have a new maſter, they were diſpoſed, for the ſake of Cæſar, to prefer his heir and nephew, Octavius: for this new actor was now appearing upon the ſtage; and, though hitherto but little conſidered, ſoon made the firſt figure upon it, and drew all people's eyes towards him. He had been ſent a few months before to Apollonia, there to wait for his uncle on his way to the Parthian war, in which he was to attend him; but the news of Cæſar's death ſoon brought him back to Italy, to try what fortunes he could carve for himſelf, by the credit of his new name, and the help of his uncle's friends. Hirtius and Panſa were with Cicero at this time; and they preſented Octavius to him, immediately upon his arrival, with the ſtrongeſt profeſſions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it neceſſary to encourage and cheriſh Octavius, if for nothing elſe, yet to keep him at a diſtance from Antony; but could not yet be perſuaded to enter heartily into his affairs. He ſuſpected his youth and want of experience, and that he had not ſtrength enough to deal with Antony; and, above all, that he had no good diſpoſition towards the conſpirators. He thought it impoſſible he ſhould ever be a friend to them; and was perſuaded, rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himſelf. And when Cicero did conſent at laſt to unite himſelf to Octavius's intereſts, it was with no other view but to arm him with a power ſufficient to oppreſs Antony, yet ſo checked and limited, that he ſhould not be able to oppreſs the republic.

In the hurry of theſe politics, he was proſecuting his ſtudies ſtill with his uſual application; and, beſides ſome philoſophical pieces, now finiſhed his book of offices, or the duties of man, for the uſe of his ſon; a work admired by all ſucceeding ages, as the moſt perfect ſyſtem of heathen morality, and the nobleſt effort and ſpecimen of what reaſon could do towards guiding man through life with innocence and happineſs. However, he paid a conſtant attention to public affairs; miſſed no opportunities, but did every thing that human prudence could do for the recovery of the republic; for all that vigour with which it was making this laſt effort for itſelf, was entirely owing to his counſels and authority. This appears from thoſe memorable Philippics which from time to time he publiſhed againſt Antony, as well as from other monuments of antiquity. But all was in vain; for though Antony's army was entirely defeated at the ſiege of Modena, which made many people imagine that the war

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was at an end, and the liberty of Rome eſtabliſhed; yet the death of the conſuls Panſa and Hirtius in that action, gave the fatal blow to all Cicero's ſchemes, and was the immediate cauſe of the ruin of the republic. Octavius grew more and more intractable, being perſuaded they owed their ſafety to him; and every thing daily conſpired to bring about that dreadful union of him with Lepidus and Antony, which was formed ſo ſoon after. Cicero had applied indeed to Brutus and Caſſius over and over again, to come with their armies to Italy, as the only means of ſaving the republic: but, after all his repeated applications, neither of them ſeemed to have entertained the leaſt thought of it. Yet, notwithſtanding the pains that he was taking, and the glorious ſtruggle he was making in the ſupport of expiring liberty, Brutus, who was naturally peeviſh and querulous, being particularly chagrined by the unhappy turn of affairs in Italy, and judging of councils by events, was diſpoſed at laſt to throw all the blame upon him. He charged him chiefly, that, by a profuſion of honours on young Cæſar, he had inſpired him with an ambition incompatible with the ſafety of the republic, and armed him with that power which he was now employing to oppreſs it: whereas the truth is, that by theſe honours Cicero did not intend to give Cæſar any new power, but to apply that which he had acquired by his own vigour to the public ſervice and the ruin of Antony, in which he ſucceeded beyond expectation; and would certainly have gained his end, had he not been prevented by accidents which could not be foreſeen: for it is evident, from many facts, that he was always jealous of Cæſar, and, inſtead of increaſing, was contriving ſome check to his authority, till, by the death of the conſuls, he ſlipped out of his hands, and became too ſtrong to be managed by him any longer.

Octavius had no ſooner ſettled the affairs of the city, and ſubdued the ſenate to his mind, than he marched back towards Gaul, to meet Antony and Lepidus; who had already paſſed the Alps, and brought their armies into Italy, in order to have a perſonal interview with him; which had been privately concerted for ſettling the terms of a triple league, and dividing the power and provinces of the empire amongſt themſelves. The place appointed for this interview was a ſmall iſland, about two miles from Bononia, formed by the river Rhenus, which runs near to that city. Here they met, and ſpent three days in a cloſe conference, to adjuſt the plan of their accommodation; the ſubſtance of which was, that the three ſhould be inveſted jointly with ſupreme power for the term of five years, with the title of triumvirs, for ſettling the ſtate of the republic; that they ſhould act in all caſes by common conſent; nominate the magiſtrates and governors both at home and abroad; and determine all affairs relating to the public by their ſole will and pleaſure. The laſt thing which they adjuſted was, the liſt of a proſcription, which they were determined to make of their enemies. This,

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as the writers tells us, occaſioned much difficulty and warm conteſts among them; till each, in his turn, conſented to ſacrifice ſome of his beſt friends to the revenge and reſentment of his colleagues. The whole liſt is ſaid to have conſiſted of three hundred ſenators and two thouſand knights; all doomed to die for a crime the moſt unpardonable to tyrants, their adherence to the cauſe of liberty. They reſerved the publication of the general liſt till their arrival at Rome; excepting only a few of the moſt obnoxious, the heads of the republican party, about ſeventeen in all, the chief of whom was Cicero; for Cicero's death was the natural effect of their union, and a neceſſary ſacrifice to the common intereſt of the three. Thoſe who met to deſtroy liberty, muſt come determined to deſtroy him, ſince his authority was too great to be ſuffered in an enemy; and experience had ſhewn, that nothing could make him a friend to the oppreſſors of his country.

Cicero was at his Tuſculan villa when he firſt received the news of the proſcription, and of his being included in it. It was the deſign of the triumvirate to keep it a ſecret, if poſſible, to the moment of execution; in order to ſurprize thoſe whom they had deſtined to deſtruction, before they were aware of the danger, or had time to eſcape. But ſome of Cicero's friends found means to give him early notice of it, upon which he ſet forward preſently towards Aſturia, the neareſt village which he had upon the ſea; where he embarked in a veſſel ready for him, with intent to tranſport himſelf directly out of the reach of his enemies: but the winds being croſs and turbulent, and the ſea wholly uneaſy to him, after he had ſailed about two leagues along the coaſt, he landed at Circæum, and ſpent a night near that place in great anxiety and irreſolution. The queſtion was, what courſe he ſhould ſteer; and whether he ſhould fly to Brutus, or Caſſius, or to S. Pompeius: but, after all his deliberations, none of them, it is ſaid, pleaſed him ſo much as the expedient of dying; ſo that, as Plutarch ſays, he had ſome thoughts of returning to the city, and killing himſelf in Cæſar's houſe, in order to leave the guilt and curſe of his blood upon Cæſar's perfidy and ingratitude: but the importunity of his ſervants prevailed with him to ſail forwards to Cajeta; where, weary of his life and the ſea, and declaring he would die in that country which he had ſo often ſaved, he went again on ſhore, to repoſe himſelf in his Formian villa, about a mile from the coaſt. Here he ſlept ſoundly for ſeveral hours; though, as ſome writers tell us, a great number of crows were fluttering all the while, and making a ſtrange noiſe about his windows, as if to rouze and warn him of the approaching fate; and that one of them made it's way into the chamber, and pulled away his very bed cloaths; till his ſlaves, admoniſhed by this prodigy, and aſhamed to ſee brute creatures more ſolicitous for his ſafety than themſelves, forced him into his litter, or portable chair, and carried him away towards the ſhip, through the private ways

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and walks of his woods; having juſt heard, that ſoldiers were already come into the country in queſt of him, and not far from the villa. When they were gone, the ſoldiers arrived at the houſe; and perceiving him to be fled, purſued immediately towards the ſea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preſerved in a capital cauſe. As ſoon as the ſoldiers appeared, the ſervants prepared themſelves to fight, being reſolved to defend their maſter's life at the hazard of their own; but Cicero commanded them to ſet him down, and to make no reſiſtance. Then looking upon his executioners with great preſence and firmneſs, and thruſting his neck as forwardly as he could out of the litter, he bade them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haſte and great joy towards Rome, as the moſt agreeable preſent which they could carry to Antony. Popilius charged himſelf with the conveyance, without reflecting on the infamy of carrying that head which had ſaved his own. He found Antony in the forum, ſurrounded with guards and crowds of people; but upon ſhewing, from a diſtance, the ſpoils which he brought, he was rewarded upon the ſpot with the honour of a crown, and about 8000l. ſterling. Antony ordered the head to be fixed upon the roſtra between the two hands: a ſad ſpectacle to the city, and what drew tears from every eye; to ſee thoſe mangled members, which uſed to exert themſelves ſo glorioufly from that place, in defence of the lives, the fortunes, and the liberties of the Roman people, ſo lamentably expoſed to the ſcorn of ſycophants and traitors. The deaths of the reſt, ſays an hiſtorian of that age, cauſed only a private and particular ſorrow, but Cicero's an univerſal one. It was a triumph over the republic itſelf; and ſeemed to confirm and eſtabliſh the perpetual ſlavery of Rome. Antony conſidered it as ſuch; and ſatiated with Cicero's blood, declared the proſcription at an end. He was killed on the 7th of December; about ten days from the ſettlement of the triumvirate: aged 63 years, 11 months, and 5 days.

CICERO (MARCUS), the ſon of Marcus Tullius Cicero, was born, as has been obſerved in the foregoing article; of Terentia, in the year that his father obtained the conſulſhip: that is, in the year of Rome 690, and about 64 years before Chriſt. In his early youth, while he continued under the eye and diſcipline of his father, he gave all imaginable proofs both of an excellent temper and genius; was modeſt, tractable, and dutiful; diligent in his ſtudies, and expert in his exerciſes: ſo that in the Pharſalic war, at the age of 17, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accompliſhments of a young ſoldier. Not long after Pompey's

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Pompey's death, he was ſent to Athens, as we have ſaid, to ſtudy under Cratippus. Here indeed, upon his firſt ſally into the world, he was guilty of ſome irregularity of conduct and extravagance of expence, that made his father uneaſy: in which he was ſuppoſed to have been drawn by Gorgias, his maſter of rhetoric, a lover of wine and pleaſure; whom Cicero for that reaſon expoſtulated with ſeverely by letter, and diſcharged from his attendance upon him. But the young man was ſoon made ſenſible of his folly, and recalled to his duty by the remonſtrances of his friends, and particularly of Atticus; ſo that his father readily paid his debts, and enlarged his allowance; which ſeems to have been about 700l. per annum; on account of this unfortunate lapſe, he has been ungenerouſly reported, both by the ancients and moderns, as vicious and degenerate; but the remainder of his conduct proves him unworthy of this character; for after this all the accounts of him from the principal men of the place, as well as his Roman friends, who had occaſion to viſit Athens, are conſtant and uniform in their praiſes of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles: of which he ſent a high encomium to his father, and entruſted him, though but twenty years old, with a principal command in his army: in which he acquitted himſelf with a ſingular reputation both of courage and conduct; and in ſeveral expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he eſcaped to Pompey; who had taken poſſeſſion of Sicily with a great army, and fleet ſuperior to any in the empire. This was the laſt refuge of the poor republicans: where young Cicero was received again with particular honours; and continued fighting ſtill in the defence of his country's liberty: till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and reſtoration of all the proſcribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the reſt of his party: where he lived for ſome time in the condition of a private nobleman, remote from all public affairs; partly through the envy of the times, averſe to his name and principles; partly through choice, and his old zeal for the republican cauſe, which he retained ſtill to the laſt. In this uneaſy ſtate, where he had nothing to rouſe his virtue, or excite his ambition, it is not ſtrange that he ſunk into a life of indolence and pleaſure, and the intemperate love of wine; which began to be the faſhionable vice of this age, from the example of Antony, who had lately publiſhed a volume on the triumphs of his drinking. Young Cicero is ſaid to have practiſed it likewiſe to great exceſs, and to have been famous for the quantity he uſed to ſwallow at a draught: as if he had reſolved, ſays Pliny, to deprive Antony, the

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murderer of his father, of the glory of being the firſt drunkard of the empire.

Auguſtus thought proper, in the mean while, to make him a prieſt or augur, as well as one of thoſe magiſtrates who preſided over the coinage of the public money: in regard to which there is a medal ſtill extant, with the name of Cicero on the one ſide, and Appius Claudius on the other; who was one of his colleagues in this office. But upon the laſt breach with Antony, Auguſtus no ſooner became the ſole maſter of Rome, than he took him for his partner in the conſulſhip: ſo that his letters, which brought the news of the victory at Actium, and conqueſt of Egypt, were addreſſed to Cicero the conſul; who had the pleaſure of publiſhing them to the ſenate and people, as well as making and executing that decree, which ordered all the ſtatues and monuments of Antony to be demoliſhed, and that no perſon of his family ſhould ever after bear the name of Marcus. By paying this honour to the ſon, Auguſtus made ſome atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it alſo there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes ſhould, by a ſtrange revolution of affairs, be reſerved for the triumph of young Cicero. Soon after Cicero's conſulſhip, he was made proconſul of Aſia, or, as Appian ſays, of Syria; one of the moſt conſiderable provinces of the empire: from which time we find no farther mention of him in hiſtory. He died probably ſoon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and diſtinguiſhing himſelf in the councils of the ſtate. But from the honours already mentioned, it is evident, that his life, though blemiſhed by ſome ſcandal, yet was not void of dignity; and amidſt all the vices, with which he is charged, he is allowed to have retained his father's wit and politeneſs.

From two ſtories related of him, we find that his natural courage and high ſpirit were far from being ſubdued by the ruin of his party and fortunes. Being once in company with ſome friends where he had drank very hard, in the heat of wine and paſſion, he threw a cup at the head of Agrippa; who, next to Auguſtus, bore the chief ſway in Rome. He was provoked to it probably by ſome diſpute in politics, or inſult on the late champions, and vanquiſhed cauſe of the republic.

Some time after during the government of Aſia, one Ceſtius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the aſſurance to come one day to his table, Cicero, after he had inquired his name, and underſtood that it was the man who uſed to inſult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away, and publicly whipt. Thus we find that it was the miſera-

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ble ſtate of the times, which alone prevented an imitation of his father's values.

CIMABUE (GIOVANNI), a renowned painter, was born at Florence in 1240, and was the firſt who revived the art of painting in Italy. Being deſcended of a noble family, and a lad of ſprightly parts, he was ſent to ſchool, in order to learn the belles lettres of thoſe times; but inſtead of minding his books, he was obſerved to ſpend all his time in drawing the figures of men, or horſes, or the like, upon paper, or the backſide of his books. The fine arts having been extinct in Italy, ever ſince the eruption of the barbarians, the ſenate of Florence had ſent at that time for painters out of Greece, to reſtore painting in Tuſcany. Cimabue was their firſt diſciple: for following his natural bent, he uſed to elope from ſchool, and paſs whole days with thoſe painters to ſee them work. His father, perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to buſineſs, and ſoon ſurpaſſed his maſters both in deſign and colouring. He gave ſomething of ſtrength and freedom to his works, to which they could never arrive; and though he wanted the art of managing his lights and ſhadows, was but little acquainted with the rules of perſpective, and in divers other particulars but indifferently accompliſhed, yet the foundation which he laid for future improvement entitled him to the name of the "father of the firſt age, or infancy of modern painting."

Cimabue painted, according to the cuſtom of thoſe times, in freſco and in diſtemper, painting in oil being not then found out. He painted a great many things at Florence, ſome of which are yet remaining: but, as his fame began to ſpread, he was ſent for to many remote places, and among the reſt to Aſceci, a city of Umbria, and the birth-place of St. Francis. There in the lower church, in company with thoſe Greek painters, he painted ſome of the cieling and the ſides of the church, with the ſtories of the lives of our Saviour and St. Francis; in all which he ſo far out-did his coadjutors, that, taking courage, he reſolved to paint by himſelf, and undertook the upper church in freſco. Being returned to Florence, he painted for the church of Sancta Maria Novella, where he went firſt to ſchool, a great piece of our lady, which is ſtill to be ſeen between the chapel of the Rucillai, and that of the Bardi di Vernia; and which was the biggeſt picture that had been ſeen in thoſe days. The connoiſſeurs ſay, that one may even now diſcern in it the Greek way of his firſt maſters, though bettered, and endeavouring at the modern way of painting. It produced however ſo much wonder in the people of thoſe times, that it was carried from Cimabue's houſe to the church with trumpets before it, and in ſolemn proceſſion; and he was highly rewarded and honoured by the city for it. There is a tradition, that while Cima-

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bue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou king of Naples came through Florence; where being received with all poſſible demonſtrations of reſpect, the magiſtrates, among other entertainment, carried him to ſee this piece. And becauſe nobody had yet ſeen it, all the gentry of Florence waited upon him thither; and with ſuch extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the Merry Suburb; which name it has retained to this day, though it has ſince been built upon, and made a part of the city. Cimabue was alſo a great architect, as well as painter, and concerned in the fabric of Sancta Maria del Fior in Florence. He died during this employment, aged 60 years. He left many diſciples, and among the reſt Ghiotto, who proved an excellent maſter. It is ſaid, that if he had not been followed ſo cloſe, and ſo much out-done by his ſcholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is ſtill to be ſeen, done by the hand of Simon Saneſe, in the chapel-houſe of Sancta Maria Novella, made in Porfil, in the hiſtory of faith. It is a figure which has a lean face, a little red beard, in point with a capuche, or monk's hood, upon his head, after the faſhion of thoſe times: and the figure next to him is Simon Saneſe himſelf, who drew his own picture by the help of two looking-glaſſes.

CIOFANI (HERCULES), a learned Italian of Sulmo, publiſhed "Annotations upon all the Works of Ovid," in 1578, to which he prefixed "The Life of Ovid, and a Deſcription of the Country of Sulmo." It is ſaid, that the honour which Ciofani aſſumed to himſelf upon being the countryman of Ovid, induced him to undertake his commentaries upon this poet; and that the hearty inclination, with which he purſued the agreeable taſk, contributed not a little to his having ſucceeded ſo well in it. Paul Manutius ſays, that his notes upon the Metamorphoſis are full of excellent learning, and written in pure and elegant Latin. Muretus has paſſed the ſame judgment upon him. Scaliger ſays in general, that he illuſtrated Ovid; and adds what is ſtill more to his credit, that he was a very honeſt man. His "Annotations upon Ovid" were printed at firſt in a ſeparate volume by themſelves; but they have ſince been diſperſed among others, ſome of them at leaſt, in the variorum editions of that author. He appears indeed to have been a very modeſt as well as a very judicious and learned man; ready to commend others, but an enemy to cenſure.

CLAGETT (WILLIAM), an Engliſh divine, was born at St. Edmund's Bury, Suffolk, 1646; and educated at the free-ſchool there under Dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge in 1659, when he was not full 13 years of age, and took his degrees in arts regularly

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larly, ending with that of D. D. in 1683. His firſt appearance in the world was at his own native town of St. Edmund's Bury, where he was choſen one of the preachers, and continued ſuch for ſeven years. Then he removed to Gray's-Inn, London, and was elected preacher to that honourable ſociety upon the firſt vacancy. Beſides this employment, which he held as long as he lived, he was preſented by the lord keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamſhire, into which he was inſtituted in 1683. He was lecturer alſo of St. Michael Baſſiſhaw, to which he was elected by that pariſh, upon the death of Dr. Benjamin Calamy; and Dr. Sharp, afterwards archbiſhop of York, in his preface to Clagett's ſermons, ſays, that "there never were two greater men ſucceſſively lecturers of one "pariſh, nor was ever any pariſh kinder to two lecturers." He was alſo chaplain in ordinary to the king. He died of the ſmall-pox in 1688, and his wife died eighteen days after him of the ſame diſtemper. He had many great as well as good qualities, ſo that the untimelineſs of his death made him juſtly lamented. Dr. Sharp, in his "Preface to his Sermons," has given him a noble character: and Bp. Burnet, in the "Hiſtory of his own Times," has ranked him among thoſe eminent and worthy men whoſe lives and labours did, in a great meaſure, reſcue the church from the reproaches which the follies of others had drawn upon it. He was one of thoſe eminent divines, who made the ſtand againſt Popery, in the reign of James II.

Dr. Clagett publiſhed ſeveral things: a few pieces againſt the Diſſenters, many againſt the Papiſts, ſome of which are to be found in "the Preſervative againſt Popery," printed 1739, in 2 vols. folio. But his principal work is "A Diſcourſe concerning the Operations of the Holy Spirit, with a Confutation of ſome Part of Dr. Owen's Book upon that Subject." The firſt part publiſhed in 1677, the ſecond in 1680, in which there is "An Anſwer to Mr. John Humphrey's Animadverſions on the firſt Part." There was alſo a third part deſigned: for Owen having made a great ſhew in the margin of his book, of quotations from the fathers, as if antiquity had been on his ſide, Clagett intended to prove, that Owen had not the fathers on his ſide. He had finiſhed his collection from the ancients to this purpoſe, and made the book ready for the preſs; but it happened unfortunately, that the MS. copy was lodged with a friend of his, whoſe houſe was burnt, and the book periſhed in the flames, after which accident he had no time to finiſh his collections, though he began them a ſecond time. From theſe ſeveral pieces, which Clagett publiſhed himſelf, the reader, as Dr. Sharp obſerves, may form a judgment of his genius and abilities: "and if a friend," adds he, "can ſpeak without partiality, there doth in thoſe writings appear ſo ſtrong a judgment, ſuch an admirable faculty of reaſoning, ſo much honeſty

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honeſty and candour of temper, ſo great plainneſs and perſpicuity, ſo much ſpirit and quickneſs, and, in a word, all the qualities that can recommend an author, or render his books excellent in their kind, that I ſhould not ſcruple to give Clagett a place among the moſt eminent and celebrated writers of this church."

His brother Nicholas Clagett, after his deceaſe, publiſhed four volumes of his ſermons: the firſt in 1689, the third and fourth not till 1720. It is remarkable, that one of theſe ſermons was greatly admired by queen Mary, namely, in the firſt volume upon Job ii. 12. "Shall we receive good at the hand of God, and ſhall we not receive evil?" This the pious queen deſired to hear read more than once, during her illneſs, a little before her deceaſe. It was compoſed by the learned author upon the death of a child of his, that happened juſt before; and it is ſaid to have been the laſt he made.

CLAGETT (NICHOLAS), diſplayed great learning and ingenuity by his own ſermons and pamphlets, though not equal to his brother's, which he had lately publiſhed. He was born at St. Edmund's Bury in 1654, and educated at the ſchool there under Edward Lees, who publiſhed "Select Dialogues of Lucian," "a Greek Grammar," &c. He was admitted of Chriſt college Cambridge in 1671, regularly took his degrees in arts, and in 1704 commenced D. D. Upon his brother's removal to Gray's-inn, he was elected in his room, 1680, preacher at St. Mary's in Bury; in which ſtation he continued near 46 years. He was not in the mean time without other preferment. In 1683, he was inſtituted to the rectory of Thurlo Parva; and in 1693, made archdeacon of Sudbury by Moore, then biſhop of Norwich. He had alſo the rectory of Hitcham in Suffolk, to which he was inſtituted in 1707. He died Jan. 1726-7; and among other children left Nicholas, who was afterwards biſhop of Exeter. His writings were, "A Perſuaſive to Peaceableneſs and Obedience. An Aſſize Sermon in 1683. A Perſuaſive to an ingenuous Trial of Opinions in Religion," A pamphlet in 1685. A Viſitation Sermon in 1686. Chriſtian Simplicity. A Sermon preached before the Queen, Dec. 31, 1704. Truth defended, and Boldneſs in Error rebuked. A volume againſt Whiſton's book, entitled, The Accompliſhment of Scripture Prophecies." This was publiſhed in 1710.

CLAIRAULT (ALEXIS), of the French academy of Sciences, was one of the moſt illuſtrious mathematicians in Europe. He read to the academy in 1726, when he was not 13 years old, "a Memoir upon four new Geometrical Curves of his own Invention;" and ſupported the character he thus laid a foundation for by various publications from time to time. He publiſhed "Elémens de Géométrie, 1741," in 8vo; "Elémens d'Algebre, 1746," in

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8vo; "Théorie de la Figure de la Terre, 1743," in 8vo; "Tables de la Lune," 1754, 8vo. He was concerned alſo in the "Journal des Scavans," which he furniſhed with many excellent extracts, and was one of the academicians, who were ſent into the North to determine the figure of the earth. He died in 1765.

CLARKE (SAMUEL), celebrated for his ſkill in oriental learning, was born at Brackley in Northamptonſhire; and became a ſtudent at Merton college, Oxford, in 1638, when he was ony 15 years old. He reſided in that univerſity three years, and was then obliged to leave it, becauſe the town was about to be garriſoned for the uſe of Charles I.: but after the ſurrender of that place to the parliament, he returned to his college, ſubmitted to the viſitors appointed by the then powers in being, and the ſame year, which was 1648, took the degree of M. A. The year following he was deſigned the firſt architypographus of the univerſity, and for his better encouragement in that office, had the grant of the ſuperior beadleſhip of the civil law, when it ſhould become vacant, given to him, and to his ſucceſſors in that place for ever. In 1650, he was maſter of a boarding-ſchool at Iſlington near London, during his continuance at which place he lent an aſſiſting hand towards the correcting and publiſhing the "Polyglott Bible." In 1658, he returned a ſecond time to the univerſity; and foreſeeing the death of him who held the ſuperior beadleſhip of law, was elected architypographus May the 14th that year, and on the 29th ſuperior beadle of the civil law; both which places he held to the time of his death, which happened Dec. 27, 1669.

He was a competent maſter of the Greek and Latin languages, and had alſo an uncommon ſkill in the oriental languages. His works are as follow: "Variæ Lectiones & Obſervationes in Chaldaicam paraphraſim:" theſe are in the ſixth volume of the "Polyglott Bible," beginning at page 17th. "Scientia Metrica & Rhythmica; ſeu tractatus de Proſodia Arabica ex authoribus probatiſſimis eruta." And, "Septimum Bibliorum Polyglottûm volumen cum Verſionibus Antiquiſſimis, non Chaldaica tantum, ſed Syriacis, Æthiopicis, Copticis, Arabicis, Perſicis Contextum." He alſo tranſlated from the original MS. of the public library at Cambridge, "Paraphraſtes Chaldæus in libr. Paralipomenon;" which book Dr. Edmund Caſtell conſulted, as he tells us in the preface to his "Lexicon Heptaglotton," when he compoſed that elaborate work. Clarke alſo took great pains upon the Hebrew text, Chaldee paraphraſe, and the Perſian goſpels in the "Polyglott Bible," which laſt he tranſlated into Latin; and there goes alſo under his name a tranſlation out of Hebrew into Latin of another piece, intituled, "The Miſtna of the firſt Maſſereth or Tract of the Talmud, called Beracoth."

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CLARKE (Dr. SAMUEL), a very celebrated Engliſh divine, was the ſon of Edward Clarke, Eſq. alderman of Norwich, and one of it's repreſentatives in parliament for ſeveral years, and born there, Oct. 11, 1675. He was inſtructed in claſſical learning at the free-ſchool of that town; and in 1691 removed from thence to Caius college in Cambridge, where his uncommon abilities ſoon began to diſplay themſelves. Though the philoſophy of Des Cartes was at that time the eſtabliſhed philoſophy of the univerſity, yet Clarke eaſily maſtered the new ſyſtem of Newton; and in order to his firſt degree of arts, performed a public exerciſe in the ſchools upon a queſtion taken from it. He greatly contributed to the eſtabliſhment of the Newtonian philoſophy by an excellent tranſlation of, and notes upon, "Rohault's Phyſics," which he finiſhed before he was twenty-two years of age. He alſo added to it ſuch notes as may lead ſtudents inſenſibly, and by degrees, to other and truer notions than could be found there. "And this certainly," ſays biſhop Hoadly, "was a more prudent method of introducing truth unknown before, than to attempt to throw aſide this treatiſe entirely, and write a new one inſtead of it. The ſucceſs anſwered exceedingly well to his hopes; and he may juſtly be ſtyled a great benefactor to the univerſity in this attempt: for, by this means, the true philoſophy has without any noiſe prevailed; and to this day his tranſlation of Rohault is, generally ſpeaking, the ſtanding text for lectures, and his notes the firſt direction to thoſe who are willing to receive the reality and truth of things in the place of invention and romance." Whiſton relates, that in 1697, while he was chaplain to Moore biſhop of Norwich, he met young Clarke, then wholly unknown to him, at a coffee-houſe in that city; where they entered into a converſation about the Carteſian philoſophy, particularly "Rohault's Phyſics," which Clarke's tutor, as he tells us, had put him upon tranſlating. "The reſult of this converſation was," ſays Whiſton, "that I was greatly ſurprized that ſo young a man as Clarke then was, ſhould know ſo much of thoſe ſublime diſcoveries, which were then almoſt a ſecret to all, but to a few particular mathematicians. Nor did I remember," continues he, "above one or two at the moſt, whom I had then met with, that ſeemed to know ſo much of that philoſophy, as Clarke." This tranſlation of Rohault was firſt printed in 1697, 8vo. There have been four editions of it, in every one of which improvements have been made.

He afterwards turned his thoughts to divinity; and, in order to fit himſelf for the ſacred function, ſtudied the Old Teſtament in the original Hebrew, the New in the original Greek, and the primitive Chriſtian writers. Having taken holy orders, he became chaplain to Moore, biſhop of Norwich, who was ever after his conſtant friend and patron. Whiſton claims the merit of introducing him to the acquaintance and friendſhip of this biſhop; and tells us, that after

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after the converſation mentioned above, which he immediately gave the biſhop an account of, alderman Clarke and his ſon were, by the biſhop's order, invited and handſomely entertained at the palace. The next year, which was 1698, Whiſton being collated by the biſhop to the living of Loweſtoft, in Suffolk, reſigned his chaplainſhip, in which he was ſucceeded by Clarke; who lived for near twelve years in this ſtation, with all the freedom of a brother and an equal, rather than as an inferior. The biſhop eſteemed him highly, while he lived; and at his death gave him the higheſt proof of his confidence in him, by leaving ſolely in his hands all the concerns of his family; a truſt which Clarke executed very faithfully, and to the entire ſatisfaction of every perſon concerned. In 1699 he publiſhed two treatiſes; one entitled, "Three Practical Eſſays on Baptiſm, Confirmation, and Repentance;" the other, "Some Reflections on that Part of a Book, called Amyntor, or a Defence of Milton's Life, which relates to the Writings of the Primitive Fathers, and the Canon of the New Teſtament: In a Letter to a Friend." The author of the Amyntor, it is well known, was the famous Toland. Biſhop Hoadly ſays, that he mentions theſe pieces of Clarke, not to put them upon a level with his other performances, but only as "having upon them the plain marks of a Chriſtian frame of mind, and as proofs of his knowledge in the writings of thoſe early ages, even at his firſt ſetting out in the world." Whiſton eſteems the "Three Practical Eſſays" the moſt ſerious treatiſe that Clarke ever wrote; and which, with a little correction, will ſtill be very uſeful in all Chriſtian families, "I well remember," ſays he, "how I once told him, after he had been long at St. James's, and about the court, that I doubted he was not now ſo ſerious and good a Chriſtian as he had been in the days of Hermas:" meaning the time of his writing the "Three Practical Eſſays," in which he had frequently quoted "The Shepherd of Hermas." There have been ſeveral editions of theſe eſſays. "The Reflections upon Amyntor" was publiſhed without a name, but has ſince been added to his "Letter to Dodwell," &c. In 1701 he publiſhed "A Paraphraſe upon the Goſpel of St. Matthew;" which was followed in 1702 by the "Paraphraſes upon the Goſpels of St. Mark and St. Luke," and ſoon after by a third volume "upon St. John." They were afterwards printed together, in two volumes, octavo, and have been ſo univerſally admired, as to undergo ſeveral editions. He had begun "A Paraphraſe upon the Acts of the Apoſtles," immediately after the others were publiſhed, and had gone through the remaining books of the New Teſtament, but ſomething accidentally interrupted the execution; "and it is now," ſays biſhop Hoadly, "only to be lamented, that any thing firſt diverted him from it; or that he did not afterwards prevail upon himſelf to reſume and complete ſo excellent a work, which his friends often preſſed upon him, and to which he would ſometimes anſwer,

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that it was made leſs neceſſary by the labours of ſeveral worthy and learned perſons, ſince the appearance of his work upon the four goſpels."

He received the rectory of Drayton, near Norwich, from biſhop Moore, his patron, who procured for him a pariſh in that city; and theſe he ſerved himſelf at that ſeaſon when the biſhop reſided at Norwich. His preaching at firſt was without notes, and ſo continued to be, till he was rector of St. James's. In 1704 he was appointed to preach Boyle's lecture; and the ſubject he choſe was, "The being and attributes of God." He ſucceeded ſo well in this, and gave ſuch high ſatisfaction, that he was appointed to preach the ſame lecture the next year; when he choſe for his ſubject, "The evidences of natural and revealed religion." Theſe ſermons were firſt printed in two diſtinct volumes; the former in 1705, the latter in 1706. They have ſince been printed in one volume, under the general title of "A Diſcourſe concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Chriſtian Revelation, in Anſwer to Hobbes, Spinoza, the Author of the Oracles of Reaſon, and other Deniers of Natural and Revealed Religion." Clarke having endeavoured, in the firſt part of this work, to ſhew that the being of a God may be demonſtrated by arguments à priori, is unluckily involved in the cenſure which Pope has paſſed upon this method of reaſoning, in the following lines. They are put into the mouth of one of his dunces, addreſſing himſelf to the goddeſs Dulneſs:

"Let others creep by timid ſteps and ſlow,
On plain experience lay foundations low,
By common ſenſe to common knowledge bred,
And loſt to nature's cauſe through nature led.
All-ſeeing in thy miſts, we want no guide,
Mother of arrogance, and ſource of pride!
We nobly take the high priori road,
And reaſon downward, till we doubt of God."

Dunciad, b. iv. l. 455.

Upon which we have the following note: "Thoſe who, from the effects in this viſible world, deduce the eternal power and Godhead of the firſt cauſe, though they cannot attain to an adequate idea of the Deity, yet diſcover ſo much of him, as enables them to ſee the end of their creation, and the means of their happineſs; whereas they who take this high priori road, as Hobbes, Spinoza, Des Cartes, and ſome better reaſoners, for one that goes right, ten loſe themſelves in miſts, or ramble after viſions, which deprive them of all ſight of their end, and miſlead them in the choice of wrong means." Clarke, it is probable, would not have denied this, and the poet perhaps would have ſpared his better reaſoners, and not have joined them with

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with ſuch company, had he recollected our author's apology for uſing the argument à priori, "The argument à poſteriori," ſays he, "is indeed by far the moſt generally uſeful argument, moſt eaſy to be underſtood, and in ſome degree ſuited to all capacities; and therefore it ought always to be inſiſted upon. But for as much as atheiſtical writers have ſometimes oppoſed the being and attributes of God by ſuch metaphyſical reaſonings, as can no otherwiſe be obviated than by arguing à priori; therefore this manner of arguing alſo is uſeful and neceſſary in it's proper place." We are not quite of Clarke's opinion here, ſince we cannot but think all the metaphyſical reaſonings à priori againſt the being and attributes of God, ſufficiently obviated by the reaſoner à poſteriori; who, having built his demonſtration of thoſe great points upon the ſolid foundation of matter of fact, may juſtly leave the metaphyſician to reaſon by himſelf. We are therefore better pleaſed with his manner of expreſſing himſelf, in the anſwer he made to Whiſton upon this occaſion. "When Clarke brought me his book," ſays Whiſton, "it was the firſt volume, I ſuppoſe, I was in my garden againſt St. Peter's college, in Cambridge, where I then lived. Now I perceived, that in theſe ſermons he had dealt a great deal in abſtract and metaphyſical reaſoning. I therefore aſked him, how he ventured into ſuch ſubtleties which I never durſt meddle with? and ſhewing him a nettle, or ſome contemptible weed in my garden, I told him that weed contained better arguments for the being and attributes of a God, than all his metaphyſics. Clarke confeſſed it to be ſo; but alledged for himſelf, that ſince ſuch philoſophers as Hobbes and Spinoza had made uſe of thoſe kind of ſubtleties againſt, he thought proper to ſhew, that the like way of reaſoning might be made better uſe of on the ſide of religion: which reaſon, or excuſe, I allowed to be not inconſiderable." Whiſton tells us, in the ſame place, that, "as he had been informed, Dr. George Smalridge, afterwards biſhop of Briſtol, declared it to be the beſt book on thoſe ſubjects that had been written in any language:" and biſhop Hoadly makes no ſcruple to declare, that "every Chriſtian in this country ought to eſteem theſe ſermons as his treaſure, ſince they contain the true ſtrength, not only of natural, but of revealed religion." They have paſſed through ſeveral editions. In the fourth or fifth were added ſeveral letters to Clarke from a gentleman in Glouceſterſhire, relating to the demonſtration of the being and attributes, with the doctor's anſwers. This gentleman was Butler, afterwards biſhop of Durham. In the ſixth edition was added, "A Diſcourſe concerning the Connexion of the Prophecies in the Old Teſtament, and the Application of them to Chriſt; and an Anſwer to a ſeventh Letter concerning the Argument à priori."

About this time, Whiſton diſcovered our author to have been looking into the primitive writers, and to ſuſpect, that the Athanaſian doctrine of the Trinity was not the doctrine of thoſe early ages.

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ages. "Whether," ſays he, "Mr. Newton had given Mr. Clarke yet any intimation of that nature (for he knew it long before his time), or whether it aroſe from ſome inquiries of his own, I do not directly know, though I incline to the latter. This only I remember to have heard him ſay, that he never read the Athanaſian creed in his pariſh, at or near Norwich, but once; and that was only by miſtake, at a time when it was not appointed by the rubrick." In 1706 he publiſhed "A Letter to Mr. Dodwell;" wherein all the arguments in his epiſtolary diſcourſe againſt the immortality of the ſoul are particularly anſwered, and the judgment of the fathers, to whom Mr. Dodwell had appealed concerning that matter, truly repreſented. Biſhop Hoadly obſerves, that in this letter he anſwered Mr. Dodwell in ſo excellent a manner, both with regard to the philoſophical part, and to the opinions of ſome of the primitive writers, upon whom theſe doctrines were fixed, that it gave univerſal ſatisfaction. But this controverſy did not ſtop here; for the celebrated Collins, coming in as a ſecond to Dodwell, went much farther into the philoſophy of the diſpute, and indeed ſeemed to produce all that could poſſibly be ſaid againſt the immateriality of the ſoul, as well as the liberty of human actions. This enlarged the ſcene of the diſpute; into which our author entered, and wrote with ſuch a ſpirit of clearneſs and demonſtration, as at once ſhewed him greatly ſuperior to his adverſaries in metaphyſical and phyſical knowledge; and made every intelligent reader rejoice, that ſuch an incident had happened to provoke and extort from him that plenty of ſtrong reaſoning, and perſpicuity of expreſſion, which were indeed very much wanted upon this intricate and obſcure ſubject. "And I am perſuaded," continues the biſhop, "that as what he has writ in this controverſy, comprehends the little that the ancients had ſaid well, and adds ſtill more evidence than ever clearly appeared before, and all in words that have a meaning to them, it will remain the ſtandard of good ſenſe on that ſide of the queſtion, on which he ſpent ſo many of his thoughts, as upon one of his favourite points." Clarke's letter to Dodwell was ſoon followed by four defences of it, in four ſeveral letters to the author of "A Letter to the learned Mr. Henry Dodwell; containing ſome Remarks on a pretended Demonſtration of the Immateriality and natural Immortality of the Soul, in Mr. Clarke's Anſwer to his late Epiſtolary Diſcourſe," &c. They were afterwards all printed together, and the "Anſwer to Toland's Amyntor" added to them. In the midſt of all theſe labours, he found time to ſhew his regard to mathematical and phyſical ſtudies, and exact knowledge and ſkill in them; and his natural affection and capacity for theſe ſtudies were not a little improved by the friendſhip of Sir Iſaac Newton, at whoſe requeſt he tranſlated his "Optics" into Latin in 1706. With this verſion Sir Iſaac was ſo highly pleaſed, that he preſented him with

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with the ſum of 500l. or 100l. for each child, Clarke having then five children.

His friend biſhop Moore, who had long formed a deſign of fixing him more conſpicuouſly, now procured for him the rectory of St. Bennet's, Paul's Wharf, in London; and ſoon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in conſideration of his great merit, and at the requeſt of the biſhop, preſented him to the rectory of St. James's, Weſtminſter, when it became vacant in 1709. From this time he left off preaching without notes, and made it his buſineſs to compoſe and write down as accurate ſermons as he could; "not," ſays biſhop Hoadly, "becauſe he could not proceed in the former method, with a copiouſneſs of good ſenſe and clear expreſſion, which the nobleſt audience might with pleaſure have attended to, but chiefly becauſe, from that time, it became his reſolution to prepare his ſermons in ſuch a manner, that they might hereafter be as uſeful from the preſs, as he wiſhed them to be from the pulpit." Upon his advancement to this ſtation, he took the degree of doctor in divinity, when the public exerciſe which he performed for it at Cambridge was prodigiouſly admired. The queſtions which he maintained were theſe: 1. "Nullum fidei Chriſtianæ dogma, in ſacris ſcripturis traditum, eſt rectæ rationi diſſentaneum;" that is, "No article of the Chriſtian faith, delivered in the Holy Scriptures, is diſagreeable to right reaſon." 2. Sine actionum humanarum libertate nulla poteſt eſſe religio;" that is, "Without the liberty of human actions there can be no religion." His theſis was upon the firſt of theſe queſtions; which being thoroughly ſifted by that moſt acute diſputant profeſſor James, he made an extempore reply, in a continued diſcourſe for near half an hour, with ſo little heſitation, that many of the auditors declared themſelves aſtoniſhed; and owned, that if they had not been within ſight of him, they ſhould have ſuppoſed him to have read every word of it from a paper. After this, through the courſe of the ſyllogiſtical diſputation, he guarded ſo well againſt the arts which the profeſſor was a complete maſter of, replied ſo readily to the greateſt difficulties ſuch an objector could propoſe, and preſſed him ſo cloſe and hard with clear and intelligible anſwers, that perhaps there never was ſuch a conflict heard in thoſe ſchools. The profeſſor, who was a man of humour as well as learning, ſaid to him, at the end of the diſputation, "On my word, you have worked me ſufficiently;" and the members of the univerſity went away, admiring, as indeed they well might, that a man even of Clarke's abilities, after an abſence of ſo many years, and a long courſe of buſineſs of quite another nature, ſhould acquit himſelf in ſuch a manner, as if this ſort of academical exerciſe had been his conſtant employment; and with ſuch fluency and purity of expreſſion, as if he had been accuſtomed to no other language in converſation but Latin. The ſame year, 1709, he

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reviſed and corrected Whiſton's tranſlation of the "Apoſtolical Conſtitutions" into Engliſh. Whiſton tells us, that his own ſtudies having been chiefly upon other things, and having rendered him incapable of being alſo a critic in words and languages, he deſired his great friend and great critic, Dr. Clarke, to reviſe that tranſlation; which he was ſo kind as to agree to.

In 1712, he publiſhed a moſt beautiful and pompous edition of Cæſar's Commentaries, adorned with elegant ſculptures. It was printed in 1712, folio; and afterwards, in 1720, 8vo. It was dedicated to the great duke of Marlborough, "at a time," ſays biſhop Hoadly, "when his unequalled victories and ſucceſſes had raiſed his glory to the higheſt pitch abroad, and leſſened his intereſt and favour at home." In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he ſelected what appeared the beſt and moſt judicious in former editors, with ſome corrections and emendations of his own interſperſed. Mr. Addiſon, in the Spectator, No. 367, has ſpoken of this folio edition of Cæſar's Commentaries in the following words: "The new edition which is given us of Cæſar's Commentaries, has already been taken notice of in foreign gazettes, and is a work that does honour to the Engliſh preſs. It is no wonder that an edition ſhould be very correct, which has paſſed through the hands of one of the moſt accurate, learned, and judicious writers this age has produced. The beauty of the paper, of the character, and of the ſeveral cuts with which this noble work is illuſtrated, makes it the fineſt book that ever I have ſeen, and is a true inſtance of the Engliſh genius; which, though it does not come the firſt into any art, generally carries it to greater heights than any other country in the world."

The ſame year he publiſhed his celebrated book, entitled "The Scripture Doctrine of the Trinity," &c. which is divided into three parts. The firſt is, a collection and explication of all the texts in the New Teſtament, relating to the doctrine of the Trinity; in the ſecond, the foregoing doctrine is ſet forth at large, and explained in particular and diſtinct propoſitions; and in the third, the principal paſſages in the liturgy of the church of England, relating to the doctrine of the Trinity, are conſidered. Biſhop Hoadly applauds our author's method of proceeding, in forming his ſentiments upon ſo important a point. He has expatiated much in favour of this work; and Whiſton informs us, that ſome time before the publication of this book, there was a meſſage ſent to him from lord Godolphin, and others of queen Anne's miniſters, importing, "That the affairs of the public were with difficulty then kept in the hands of thoſe that were for liberty; that it was therefore an unſeaſonable time for the publication of a book that would make a great noiſe and diſturbance; and that therefore they deſired him to forbear, till a fitter opportunity ſhould offer itſelf:" which meſſage, ſays he, the doctor had no regard to, but went on according to the dictates of his

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own conſcience, with the publication of his book. The miniſters, however, were very right in their conjectures; for the work made noiſe and diſturbance enough, and occaſioned a great number of books and pamphlets, written by himſelf and others. Thoſe by himſelf being entitled, 1. A Letter to the Reverend Dr. Wells, in Anſwer to his Remarks, 1714. 2. A Reply to the Objections of Robert Nelſon, Eſq. and of an anonymous Author, againſt Dr. Clarke's Scripture Doctrine of the Trinity; being a Commentary on Forty ſelect Texts of Scripture. This anonymous author was ſuppoſed to be Dr. James Knight, vicar of St. Sepulchre's, in London. 3. An Anſwer to the Remarks of the Author of Some Conſiderations conſidering the Trinity, and the Ways of managing that Controverſy. This author was Gaſtrel, biſhop of Cheſter. Theſe two laſt pieces were publiſhed together in 1714, 8vo. 4. A Letter to the late Rev. R. M. (Richard Mayo) containing Obſervations on his Book, entitled A plain Scripture Argument againſt Dr. Clarke's Doctrine concerning the ever bleſſed Trinity. 5. A Letter to the Author of a Book entitled, "The true Scripture Doctrine of the moſt holy and undivided Trinity continued and vindicated;" recommended firſt by Mr. Nelſon, and ſince by Dr. Waterland. Theſe two pieces were publiſhed together in 1719, 8vo. at the end of a tract by another author, entitled, "The modeſt Plea for the Baptiſmal and Scripture Notion of the Trinity," &c. 6. The modeſt Plea continued; or, A brief and diſtinct Anſwer to Dr. Waterland's Queries, relating to the Doctrine of the Trinity, 1720, 8vo. 7. Obſervations on Dr. Waterland's ſecond Defence of his Queries, 1724, 8vo. 8. Replies to the Author of Three Letters to Dr. Clarke, from a Clergyman of the Church of England, concerning the Scripture Doctrine of the Trinity. The letters and replies were publiſhed together, by the author of the letters, in 1714, 8vo.

Books and pamphlets, however, were not all which the "Scripture Doctrine of the Trinity" occaſioned; it made it's author obnoxious to the power eccleſiaſtical, and his book to be complained of by the lower houſe of convention. Their complaint was ſent to the upper houſe, June 2, 1714, ſetting forth, "that a book had been lately publiſhed, and diſperſed throughout the province, entitled, "The Scripture Doctrine of the Trinity," and ſeveral defences thereof, by the ſame author; which book and defences did, in their opinion, contain aſſertions contrary to the catholic faith, as received and declared by the reformed church of England, concerning three perſons of one ſubſtance, power, and eternity, in the unity of the Godhead; and tending, moreover, to perplex the minds of men in the ſolemn acts of worſhip, as directed by our eſtabliſhed liturgy," &c. June 4, the biſhops returned for anſwer, "that they approved the zeal of the lower houſe, thought they had juſt cauſe of complaint, and would take it into their conſideration;" and on the 12th

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ſent a meſſage to them, directing an extract to be made of particulars out of the books complained of. On the 23d, the ſaid extract was laid before the biſhops, diſpoſed under the following heads: "1. Aſſertions contrary to the catholic faith, as received and declared by this reformed church of England, concerning three perſons of one ſubſtance, power, and eternity, in the unity of the Godhead. 2. Paſſages tending to perplex the minds of men in the ſolemn acts of worſhip, as directed by our eſtabliſhed liturgy. 3. Paſſages in the liturgy and thirty-nine articles, wreſted by Dr. Clarke in ſuch a manner, as is complained of in the repreſentation." The doctor drew up a reply to this extract, dated June 26; which, it ſeems, was preſented to ſome of the biſhops, but, for reaſons unknown, not laid before the houſe. After this, there appearing in almoſt the whole upper houſe a great diſpoſition to prevent diſſenſions and diviſions, by coming to a temper in this matter, Dr. Clarke was prevailed upon to lay before the houſe a paper, dated July 2, ſetting forth, "1. That his opinion was, that the Son of God was eternally begotten by the eternal incomprehenſible power and will of the Father; and that the Holy Spirit was likewiſe eternally derived from the Father by or through the Son, according to the eternal incomprehenſible power and will of the Father. 2. That before his book, entitled "The Scripture Doctrine of the Trinity," was publiſhed, he did indeed preach two or three ſermons upon this ſubject; but that ſince the book was publiſhed, he had never preached upon this ſubject; and becauſe he thought it not fair to propoſe particular opinions, where there is not liberty of anſwering, he was willing to promiſe, as indeed he intended, not to preach any more upon this ſubject. 3. That he did not intend to write any more concerning the doctrine of the Trinity; but if he ſhould fail herein, and write any thing hereafter upon this ſubject contrary to the doctrine of the church of England, he did hereby willingly ſubmit himſelf to any ſuch cenſure as his ſuperiors ſhould think fit to paſs on him. 4. That whereas it had been confidently reported, that the Athanaſian creed, and the third and fourth petitions in the liturgy, had been omitted in his church by his direction, he did hereby declare, that the third and fourth petitions in the liturgy had never been omitted at all, as far as he knew; and that the Athanaſian creed was never omitted at eleven o'clock prayers, but at early prayers only, for brevity's ſake, at the diſcretion of the curate, and not by his appointment. 5. That, as to his private converſation, he was not conſcious to himſelf that he had given any occaſion for thoſe reports which had been ſpread concerning him, with relation to this controverſy." His paper concludes with theſe words: "I am ſorry, that what I ſincerely intended for the honour and glory of God, and ſo to explain this great myſtery as to avoid the hereſies in both extremes, ſhould have given offence to this ſynod, and particularly to

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my lords the biſhops. I hope my behaviour for the time to come, with relation hereunto, will be ſuch as to prevent any future complaints againſt me."

After this paper had been before the upper houſe, being apprehenſive that, if it ſhould be publiſhed ſeparately, as it afterwards happened, without any true account of the preceding and following circumſtances, it might be liable to be miſunderſtood in ſome particulars, he cauſed an explanation, dated July 5, to be preſented to the biſhop of London, the next time the upper houſe met; ſetting forth, "that whereas the paper laid before their lordſhips the Friday before, was, through haſte and want of time, not drawn up with ſufficient exactneſs, he thought himſelf indiſpenſibly obliged in conſcience to acquaint their lordſhips, that he did not mean thereby to retract any thing he had written, but to declare, that the opinion ſet forth at large in his Scripture Doctrine, &c. is, that the Son was eternally begotten by the eternal and incomprehenſible power and will of the Father, &c. and that, by declaring he did not intend to write any more concerning the doctrine of the Trinity, he did not preclude himſelf from a liberty of making any inoffenſive corrections in his former books, if they ſhould come to another edition, or from vindicating himſelf againſt any miſrepreſentations or aſperſions, which might poſſibly hereafter be caſt upon him, on occaſion of this controverſy." After the delivery of this explanation, the upper houſe reſolved, July 5, to proceed no farther upon the extract laid before them by the lower houſe, and ordered Dr. Clarke's papers to be entered in the acts of that houſe: but the lower houſe, not ſo ſatisfied, reſolved, July 7, that the paper ſubſcribed by Dr. Clarke, and communicated to them by the biſhops, does not contain in it any recantation of the heretical aſſertions, and offenſive paſſages, complained of in their repreſentation, and afterwards produced in their extract; nor gives ſuch ſatisfaction for the great ſcandal occaſioned thereby, as ought to put a ſtop to any further examination and cenſure thereof. Thus ended this affair; the moſt authentic account of which we have in a piece entitled "An Apology for Dr. Clarke, containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity," 1714, 8vo. It was written, Whiſton tells us, by a worthy clergyman in the country, a common friend of his and Dr. Clarke's; and contains true copies of the original papers relating to the proceedings of the convocation and Dr. Clarke, communicated by the doctor himſelf, and occaſioned by his friend's letter to him, in relation to his conduct; which letter, with Dr. Clarke's anſwer, is printed in the "Apology." "The Scripture Doctrine of the Trinity," as we have obſerved, was firſt publiſhed in 1712; afterwards there was a ſecond edition, with many alterations, in 1719; and there has been, ſince his death, a third edition, with very great additions, left under the doctor's hand ready prepared for the preſs. Bp. Hoadly aſſures us, in oppoſition to thoſe who

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have ſuppoſed Clarke to have retracted his notions concerning the Trinity, that, "From the time of publiſhing this book to the day of his death, he found no reaſon, as far as he was able to judge, to alter the notions which he there profeſſed, concerning the Father, Son, and Holy Ghoſt, towards any of thoſe ſchemes, which ſeemed to him to derogate from the honour of the Father on one ſide, or from that of the Son and Spirit on the other. And this," ſays the Bp. "I thought proper juſt to mention, as what all his friends knew to be the truth."

In the year 1712, he had a conference with Smalridge, afterwards Bp. of Briſtol, concerning the doctrine of the Trinity, at Thomas Cartwright's, Eſq. at Aynho in Northamptonſhire.

And in 1715 and 1716, he had a diſpute with the celebrated Leibnitz, relating to the principles of natural philoſophy and religion; and a collection of the papers which paſſed between them was publiſhed in 1717, under the following title: "A Collection of Papers which paſſed between the late learned Mr. Leibnitz and Dr. Clarke, relating to the Principles of Natural Philoſophy and Religion. To which are added, Letters from Cambridge to Dr. Clarke concerning Liberty and Neceſſity, with the Doctor's Anſwers." And, "Remarks upon a Book, entitled, A philoſophical Enquiry concerning human Liberty," 8vo. The letters from Cambridge, which Clarke anſwers in this volume, were written by Richard Bulkeley, Eſq. author of a poem in 12 books, entitled, "The laſt Day." This gentleman died in 1718, at about 24 years of age. "The Philoſophical Enquiry concerning human Liberty," was written by Anthony Collins, Eſq. All the pieces contained in this volume were tranſlated into French, and publiſhed by Des Maizeaux in the firſt volume of "Recueil de diverſes Pieces ſur la Philoſophie, la Religion naturelle, l'Hiſtoire, les Mathematiques, &c. par Meſſrs. Leibnitz, Clarke, Newton, & autres Auteurs celebres. Printed at Amſterdam in 1720," in 2 vols. 12mo. This book of the doctor's is inſcribed to her late majeſty queen Caroline, then princeſs of Wales, who was pleaſed to have the controverſy paſs through her hands, and was the witneſs and judge of every ſtep of it. It related chiefly to the important and difficult ſubjects of liberty and neceſſity. "This liberty or moral agency," ſays the biſhop, "was a darling point to him. He excelled always, and ſhewed a ſuperiority to all, whenever it came into private diſcourſe or public debate. But he never more excelled, than when he was preſſed with the ſtrength this learned adverſary was maſter of; which made him exert all his talents to ſet it once again in a clear light, to guard it againſt the evil of metaphyſical obſcurities, and to give the finiſhing ſtroke to a ſubject which muſt ever be the foundation of morality in man, and is the ſole ground of the accountableneſs of intelligent creatures for all their actions. And as this was the laſt of Clarke's works relating

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relating to a ſubject which had been, by the writings of cloudy or artful men, rendered ſo intricate, I ſhall take the liberty to ſay, with regard to the ſame tendency, from his firſt diſcourſe about the being of God to theſe letters, that what he has written to clear and illuſtrate this cauſe, does now ſtand, and will for ever remain, before the world, a laſting monument of a genius which would throw in light where darkneſs uſed to reign, and force good ſenſe and plain words into what was almoſt the privileged place of obſcurity and unintelligible ſounds." Whiſton ſays, "That Clarke preſſed ſo hard upon Leibnitz, from matter of fact, known laws of motion, and the diſcoveries of Sir Iſaac Newton, who heartily aſſiſted the doctor, I mean in thoſe letters, that he was forced to have recourſe to metaphyſical ſubtleties, and to a pre-eſtabliſhed harmony of things in his own imagination, which he ſtyles a ſuperior reaſon; till it was ſoon ſeen, that M. Leibnitz's ſuperior reaſon ſerved to little elſe, but to confirm the great ſuperiority of experience and mathematics above all ſuch metaphyſical ſubtleties whatſoever. And I confeſs," ſays he, "I look upon theſe letters of Dr. Clarke, as among the moſt uſeful of his performances in natural philoſophy." Whiſton has preſerved an anecdote relating to this controverſy; which is, that Sir Iſaac Newton once pleaſantly told Clarke, that "he had broke Leibnitz's heart with his reply to him."

About 1718, Clarke made the following alteration in the forms of doxology in the ſinging pſalms, which produced no ſmall noiſe and diſturbance, and occaſioned ſome pamphlets to be written.

To God, through Chriſt, his only Son,
Immortal glory be, &c.
And,
To God, through Chriſt, his Son, our Lord,
All glory be therefore, &c.

A conſiderable number of theſe ſelect pſalms and hymns having been diſperſed by the ſociety for Promoting Chriſtian Knowledge, before the alteration of the doxologies was taken notice of, he was charged with a deſign of impoſing upon the ſociety: whereas, in truth, the edition of them had been prepared by him for the uſe of his own pariſh only, before the ſociety had thoughts of purchaſing any of the copies: and as the uſual forms of doxology are not eſtabliſhed by any legal authority, eccleſiaſtical or civil, in this he had not offended. However Robinſon, Bp. of London, ſo highly diſliked this alteration, that he thought proper to publiſh a letter to the incumbents of all churches and chapels in his dioceſe, againſt their uſing any new forms of doxology. The letter is dated Dec. 26, 1718, and begins thus: "Reverend brethren, there is an inſtance of your care and duty, which I conceive myſelf at this time highly obliged to offer, and you to regard, as neceſſary for the preſervation

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ſervation of the very foundations of our faith. Some perſons, ſeduced, I fear, by the ſtrong deluſions of pride and ſelf-conceit, have lately publiſhed new forms of doxology, entirely agreeable to thoſe of ſome ancient heretics, who impiouſly denied a Trinity of perſons in the Unity of the Godhead. I do therefore warn and charge it upon your ſouls, as you hope to obtain mercy from God the Father, through the merits of Jeſus Chriſt our Lord, and by the ſanctification of the Holy Ghoſt, three perſons and one God bleſſed for ever, that you employ your beſt endeavours to prevail with your ſeveral flocks, to have a great abhorrence for the above-mentioned new forms, and particularly that you do not ſuffer the ſame to be uſed, either in your churches, or in any ſchools, where you are to prevent that moſt pernicious abuſe, &c." It is rare to meet with a man in hiſtory, who was leſs ſubject to "the deluſions of pride and ſelf-conceit," than Clarke was: mean while, the biſhop's letter was animadverted upon by Whiſton, in "A letter of thanks to the right reverend the lord biſhop of London, for his late letter to his clergy againſt the uſe of new forms of doxology, &c." Jan. 17, 1718-19: and in a pamphlet, entitled, "An humble Apology for St. Paul and the other Apoſtles; or, a Vindication of them and their Doxologies from the Charge of Hereſy. By Cornelius Paets, 1719." Soon after came out an ironical piece, entitled, A Defence of the Biſhop of London, in Anſwer to Whiſton's Letter of Thanks, &c. addreſſed to the Abp. of Canterbury. To which is added, A Vindication of Dr. Sacheverell's late Endeavour to turn Mr. Whiſton out of his Church." Whiſton's "Letter of Thanks" occaſioned likewiſe the two following pieces; viz. "The Lord Biſhop of London's Letter to his Clergy vindicated, &c. by a Believer, 1719:" and, "A ſeaſonable Review of Mr. Whiſton's Account of primitive Doxologies, &c. by a Preſbyter, &c. 1719." This preſbyter was ſuppoſed to be Dr. Wm. Berriman. To the latter Whiſton replied in a ſecond letter to the Bp. of London; and the author of "The ſeaſonable Review, &c." anſwered him in a ſecond review, &c. As to Clarke's conduct in this affair, Whiſton eſteems it one of the moſt Chriſtian attempts towards ſomewhat of reformation, upon the primitive foot, that he ever ventured upon:" but adds, "that the Bp. of London, in the way of modern authority, was quite too hard for Dr. Clarke, in the way of primitive Chriſtianity."

About this time he was preſented by the lord Lechmere, chancellor of the duchy of Lancaſter, to the maſterſhip of Wigſton's hoſpital in Leiceſter. In 1724, he publiſhed 17 ſermons preached on ſeveral occaſions, 11 of which were never before printed; and the year following a ſermon, preached at the pariſh church of St. James, upon the erecting a charity-ſchool for the education of women ſervants. In 1727, upon the death of Sir Iſaac Newton, he was of-

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fered by the court the place of maſter of the mint, worth, *communibus annis*, 1200 or 1500l. a year. Upon this offer, Whiſton tells us, the doctor adviſed with his friends, and particularly with Mr. Emlyn and himſelf, about accepting or refuſing it. They adviſed him againſt accepting it, as what he wanted not, as what was entirely remote from his profeſſion, and would hinder the ſucceſs of his miniſtry. He was himſelf generally of the ſame opinion with them, could not thoroughly reconcile himſelf to this ſecular preferment, and therefore abſolutely refuſed it; which Whiſton ſays was one of the moſt glorious actions of his life, and afforded undeniable conviction that he was in earneſt in his religion.

In 1728 was publiſhed, "A Letter from Dr. Clarke to Mr. Benjamin Hoadly, F. R. S. occaſioned by the Controverſy relating to the Proportion of Velocity and Force in Bodies in Motion; and printed in the Philoſophical Tranſactions, No. 401." And here, for the ſake of putting things of a ſort together, let us mention a fact, relating to natural knowledge, recorded by Whiſton, and in which our author was concerned. He tells us then, that "about the year 1709, alderman Clarke, and his ſon Mr. Clarke, ſaw a very curious ſight in aſtronomy, which he does not know that any others before had ever ſeen; and it was this. They happened to be viewing Saturn's ring at Norwich, with a teleſcope of ſeventeen feet long; when, without any previous thought, or expectation of ſuch a thing, as Mr. Clarke aſſured him, they both diſtinctly ſaw a fixed ſtar between the ring and the body of that planet. A ſure evidence," ſays he, "that the ring is properly diſtinct from the planet, and at ſome diſtance from it; which, although believed, could hardly be demonſtrated before."

In 1729 he publiſhed the twelve firſt books of "Homer's Iliad." This edition was printed in quarto, and dedicated to the duke of Cumberland. The Latin verſion is almoſt entirely new, and annotations are added to the bottoms of the pages. Homer, biſhop Hoadly tells us, was Clarke's admired author, even to a degree of ſomething like enthuſiaſm, hardly natural to his temper; and in this he went a little beyond the bounds of Horace's judgment, and was ſo unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out and give a reaſon for every paſſage, word, and title, that could create any ſuſpicion. "The tranſlation," adds the biſhop, "with his corrections, may now be ſtyled accurate; and his notes, as far as they go, are indeed a treaſure of grammatical and critical knowledge. He was called to this taſk by royal command; and he has performed it in ſuch a manner, as to be worthy of the young prince, for whom it was laboured. The praiſes given to this excellent work by the writers abroad in their memoirs, as well as by the learned maſters of the three principal ſchools of England, thoſe of Weſtminſter, Eton, and St. Paul's; and the

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ſhort character, that the performance was 'ſupra omnem invidiam,' beſtowed by one whom Dr. Clarke had long before ſtyled 'criticos unus omnes longe longeque antecellens,' and whom every one will know by that title without my naming him, make it unneceſſary to add a word upon this ſubject." Whiſton informs us, that he had begun this work in his younger years, and that the notes were rather tranſcribed than made new. The twelve laſt books of the "Iliad" were publiſhed in 1732, in quarto, by our author's ſon, Samuel Clarke; who informs us, in the preface, that his father had finiſhed the annotations to the three firſt of thoſe books, and as far as the 359th verſe of the fourth; and had reviſed the text and verſion, as far as verſe 510 of the ſame book.

While Clarke was thus employed in finiſhing the remaining books of Homer, he was interrupted with an illneſs which ended in his death. Though not robuſt, he had all his life long enjoyed a firm ſtate of health, without any indiſpoſition bad enough to confine him, except the ſmall-pox in his youth; till, on Sunday May 11, 1729, going out in the morning to preach before the judges at Serjeant's-inn, he was there ſeized with a pain in his ſide, which made it impoſſible for him to perform the office he was called to, and quickly became ſo violent, that he was obliged to be carried home. He went to bed, and thought himſelf ſo much better in the afternoon, that he would not ſuffer himſelf to be blooded; againſt which remedy, it is remarkable that he had entertained ſtrong prejudices. But the pain returning violently about two the next morning, made bleeding abſolutely neceſſary: he appeared to be out of danger, and continued to think himſelf ſo till the Saturday morning following; when, to the inexpreſſible ſurprize of all about him, the pain removed from his ſide to his head, and, after a very ſhort complaint, took away his ſenſes ſo, as they never returned any more. He continued breathing till between ſeven and eight of the evening of that day, which was May 17, 1729, and then died, in his 54th year. The ſame year was printed his "Expoſition of the Church Catechiſm," and ten volumes of ſermons, in 8vo. His "Expoſition" is made up of thoſe lectures he read every Thurſday morning for ſome months in the year at St. James's church. In the latter part of his time he reviſed them with great care, and left them completely prepared for the preſs. This performance was immediately animadverted upon by Dr. Waterland, when Dr. Sykes took up the cudgels in favour of Clarke. A controverſy enſued; and three or four pamphlets were written on each ſide, with the titles of which there is no occaſion to trouble the reader.

In reſpect to his character, Dr. Hare, then late biſhop of Chicheſter, ſays, "Dr. Clarke is a man that has all the good qualities that can meet together to recommend him. He is poſſeſſed of all the parts of learning that are valuable in a clergyman, in a degree that few poſſeſs any ſingle one. He has joined to a good ſkill in the three learned

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learned languages, a great compaſs of the beſt philoſophy and mathematics, as appears by his Latin works; and his Engliſh ones are ſuch a proof of his own piety, and of his knowledge in divinity, and have done ſo much ſervice to religion, as would make any other man, that was not under the ſuſpicion of hereſy, ſecure of the friendſhip and eſteem of all good churchmen, eſpecially of the clergy. And to all this piety and learning, and the good uſe that has been made of it, is added a temper happy beyond expreſſion; a ſweet, eaſy, modeſt, inoffenſive, obliging behaviour adorn all his actions; and no paſſion, vanity, inſolence, or oſtentation, appear either in what he writes or ſays: and yet theſe faults are often incident to the beſt men, in the freedom of converſation, and writing againſt impertinent and unreaſonable adverſaries, eſpecially ſuch as ſtrike at the foundation of virtue and religion. This is the learning, this the temper of the man whoſe ſtudy of the Scriptures has betrayed him into a ſuſpicion of ſome heretical opinions."

Biſhop Hoadly alſo declares, "He was a perſon of a natural genius, excellent enough to have placed him in the ſuperior rank of men, without the acquirements of learning; and of learning enough to have rendered a much leſs comprehenſive genius very conſiderable in the ways of the world: but in him they were both united to ſuch a degree, that thoſe who were of his intimate acquaintance knew not which to admire moſt. The firſt ſtrokes of knowledge, in ſome of it's branches, ſeemed to be little leſs than natural to him; for they appeared to lie right in his mind as ſoon as any thing could appear, and to be the very ſame which afterwards grew up with him into perfection, as the ſtrength and cultivation of his mind increaſed. He had one happineſs very rarely known among the greateſt men, that his memory was almoſt equal to his judgment, which is as great a character as can well be given of it." Then, after obſerving how great the doctor was in all branches of knowledge and learning, he goes on thus: "If in any one of theſe many branches he had excelled only ſo much as he did in all, this alone would juſtly have entitled him to the name of a great man. But there is ſomething ſo very extraordinary, that the ſame perſon ſhould excel, not only in thoſe parts of knowledge which require the ſtrongeſt judgment, but in thoſe which want the help of the ſtrongeſt memory alſo; and it is ſo ſeldom ſeen, that one who is a great maſter in theology, is at the ſame time ſkilfully fond of all critical and claſſical learning; or excellent in the phyſical and mathematical ſtudies; or well framed for metaphyſical and abſtract reaſonings; that it ought to be remarked, in how particular a manner, and to how high a degree, divinity and mathematics, experimental philoſophy and claſſical learning, metaphyſics and critical ſkill, all of them, various and different as they are amongſt themſelves, united in Dr. Clarke." Afterwards the biſhop informs us, how earneſtly his acquaintance and friendſhip was ſought after by the greateſt lovers of virtue and knowledge, what regard was paid

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to him by the chief perſons of the law, and, above all, what pleaſure her late majeſty queen Caroline took in his converſation and friendſhip; for "ſeldom a week paſſed," ſays he, "in which ſhe did not receive ſome proofs of the greatneſs of his genius, and of the force of his ſuperior underſtanding."

"If any one ſhould aſk," continues the biſhop, "as it is natural to do, how it came to paſs that this great man was never raiſed higher in the church? I muſt anſwer, that it was neither for want of merit, nor intereſt, nor the favour of ſome in whoſe power it was to have raiſed him; but he had reaſons within his own breaſt, which hindered him from either ſeeking after, or accepting any ſuch promotion. Of theſe he was the proper, and indeed the only judge; and therefore I ſay no more of them." The truth is, his ſcruples about ſubſcription were very great, as we are informed by Sykes; who obſerves, in his eulogium of Clarke, printed at the end of Whiſton's "Hiſtorical Memoirs," that "the doctor would often wiſh, that thoſe things which were ſuſpected by many, and judged unlawful by ſome, might be ſeriouſly conſidered, and not made terms of communion. He thought it would be the greateſt happineſs to ſee the occaſions of good and learned men's ſcruples removed out of the public forms of divine ſervice, and the doctrines of Chriſtianity reduced to the New Teſtament only; and that it would be right to have nothing required from the preachers of the goſpel, but what was purely primitive. This he thought to be the only means of making the minds of ſincere Chriſtians eaſy and quiet. This he believed would make men much more charitable to one another, and make the governors of the church and ſtate tranſact their important affairs with greater eaſe and freedom from diſturbances." Upon the whole, biſhop Hoadly makes no ſcruple to delare, that, "by Dr. Clarke's death, the world was deprived of as bright a light, and maſterly a teacher of truth and virtue, as ever yet appeared amongſt us; and," ſays he, in the concluſion of his account, "as his works muſt laſt as long as any language remains to convey them to future times, perhaps I may flatter myſelf that this faint and imperfect account of him may be tranſmitted down with them. And, I hope, it will be thought a pardonable piece of ambition and ſelf-intereſtedneſs; if, being fearful leſt every thing elſe ſhould prove too weak to keep the remembrance of myſelf in being, I lay hold on his fame to prop and ſupport my own. I am ſure, as I have little reaſon to expect that any thing of mine, without ſuch an aſſiſtance, can live, I ſhall think myſelf greatly recompenſed for the want of any other memorial, if my name may go down to poſterity thus cloſely joined with his; and I myſelf be thought of, and ſpoke of, in ages to come, under the character of The FRIEND of Dr. CLARKE."

It is neceſſary to add, that Clarke married Catharine, the daughter of the Rev. Mr. Lockwood, rector of Little Miſſingham in Norfolk;

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folk; in whoſe good ſenſe and unblameable behaviour he was happy to his death.

CLARKE (WILLIAM), an Engliſh divine, was born at Haghmon-abbey, in Shropſhire, 1696; and after a grammar education at Shrewſbury ſchool, he was ſent to St. John's college, Cambridge, of which he was elected fellow, Jan. 1716-17; B. A. 1731, M. A. 1735. He was preſented by archbiſhop Wake, in 1724, to the rectory of Buxted in Suſſex, at the particular recommendation of Dr. Wotton; and in 1738 was elected prebendary and reſidentiary of Chicheſter, and in 1770 chancellor of that church, and vicar of Amport, which he did not long enjoy, dying Oct. 21, 1771. He married a daughter of the learned Dr. Wotton, by whom he left a ſon and daughter. Mrs. Clarke died on the 11th of July, 1783, aged 83. The ſon, Edward Clarke, publiſhed ſome "Letters concerning the Spaniſh Nation," in 1763. He wrote a learned preface to Dr. Wotton's "Collection of the Welch Laws;" but his principal work, in which he introduced the famous Chicheſter inſcription, is, "The Connexion of the Roman, Saxon, and Engliſh Coins, 1767," 4to. He ſeems to have been alſo a very wiſe, as well as learned man; for, in anſwer to Mr. Bowyer, with whom he was very intimate, he writes thus: "I find the archbiſhop and you are intimate; he (Secker), truſts you with his ſecrets: but I could tell you a ſecret that nobody knows but my wife, that if our deanery ſhould ever be vacant in my time (which is not likely), I would not accept it.—I would no more go into a new way of life, furniſh new apartments, &c. than Mrs. Bowyer would go to a lord mayor's ball. I have learnt to know, that at the end of life theſe things are not worth our notice. April 8, 1767. He reſigned Buxted to his ſon Nov. 4, 1768, after having held that rectory more than thirty-four years.

CLAUDE (OF LORRAIN), a celebrated landſcape painter, was born in 1600, and ſent firſt to ſchool; but proving extremely dull and heavy, was ſoon taken thence, and bound an apprentice to a paſtry-cook, with whom he ſerved his time out. Afterwards he went with ſome young fellows to Rome, with a view of getting a livelihood there; but being unable to ſpeak the language, and withal very ill-bred, nobody cared to ſet him at work. Chance brought him at length to Auguſtino Traſſo, who hired him to pound his colours, clean his pallet and pencils, look after his houſe, dreſs his meat for him, and do all his houſehold drudgery; for Auguſtino kept no other ſervant. His maſter, hoping to make him ſerviceable to him in ſome of his greateſt works, taught him by degrees the rules of perſpective, and the elements of deſign.

Claude at firſt did not know what to make of thoſe principles of art; but being encouraged, and not failing in application, he came at

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le gin to underst nd them. Then his ſoul enlarged itſelf apace, and cultivated the art with wonderful eagerneſs. He removed his ſtudy to the banks of the T ber, and into the open fields, where he would conti ue from morning to night, taking all his leſſons from nature h mſelf; and, by many years diligent imitation of that excellent miſtreſs, he climbed up to the higheſt ſtep of perfection in landſcape painting.

Sandrart relates, that being in the fields with him, for the ſake of ſtudying together, Claude made him obſerve, with as much nicety as if he had been well verſed in phyſics, the cauſes of the diverſity of the ſame view or proſpect; and explained, why it appeared ſometimes after one faſhion, and ſometimes after another, with reſpect to colours, as the morning dew or the evening vapours more or leſs prevailed.

His memory was ſo good, that he would paint with great faithfulneſs when he got home, what he had ſeen abroad. He was ſo abſorbed in his labours, that he never viſited any body. The ſtudy of his profeſſion was his amuſement; and, by the mere dint of cultivating his talent, he drew ſome pictures which made his name deſervedly famous throughout Europe, in that ſort of painting to which he applied himſelf. He has been univerſally admired for his pleaſant and moſt agreeable invention; for the delicacy of his colouring, and the charming variety and tenderneſs of his tints; for his artful diſtribution of the lights and ſhadows, for his wonderful conduct in the diſpoſition of his figures, and for the advantage and harmony of his compoſitions.

Upon the whole, Claude may be produced as an inſtance to prove, that conſtant and aſſiduous application will even ſupply the want of genius; or, if this will not be allowed, will draw forth genius into view, where nobody ſuſpected any genius was. This induſtry, however, he was always obliged to exert, for he never performed without difficulty; and when his performances did not come up to his idea, he would ſometimes do and undo the ſame piece even to ſeven or eight times over. He was much commended for ſeveral of his performances in freſco, as well as oil. He was employed by Pope Urban VIII. and many of the Italian princes, in adorning their palaces. He died in 1682, and was buried at Rome.

CLAUDE (JOHN), a miniſter of the church of Paris, born at Sautevat, in the province of Angenois, in 1619, was one of the greateſt men of the eccleſiaſtical profeſſion. He ſtudied as far as philoſophy under his father, who was alſo a miniſter; and afterwards going through a courſe of divinity, was ordained at Montaubon, in 1645. He was made miniſter of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became miniſter of a church of St. Afric, in Rouergne; and eight years after, paſtor of that of Mimes. As the Proteſtants had an univerſity in the

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the city of Mimes, Claude had there an opportunity of displaying one of his chief talents, which was happily explaining a theological subject; and he used to read private lectures to such as were candidates for the ministry. He had undertaken to refute the piece called "The Method," which was written by cardinal Richelieu against the Protestants; but hearing that Martel, the professor of divinity at Montablau, had a synodical commission for that purpose, he laid aside that design.

Having opposed, in the synod of the Lower Languedoc, a man whom the court had won over to attempt a re-union, he was punished for it by a decree of council, which forbad him the exercise of the functions of a minister in Languedoc, after he had exercised them eight years at Mimes. He went to Paris, to get, if possible, this resolution taken off; and after staying there six months to no purpose, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him. During this journey, he wrote a little book, which gave rise to the most famous dispute that ever was carried on in France between the Protestants and Roman Catholics. The occasion of it was this. Messr. de Port Royal were at that time using their utmost endeavours to make a convert of Mr. de Turenne to the Romish religion; and for that purpose presented him with a little piece, in which they proceeded to shew, that the Protestant churches had always believed what is taught in that of the Romanists concerning the real presence, and that a change of belief, such as the Protestants suppose, is impossible. Mr. de Turenne's lady, who always dreaded what happened after her decease, namely, that her husband would turn Roman Catholic, did all that lay in her power to confirm him in the Protestant faith. For this reason she caused an answer to be made to the piece of Messr. de Port Royal, and Claude was appointed to write it. He acquitted himself so admirably well upon this occasion, that several copies were taken of his answer, which were spread every where, both in Paris and in the Provinces; so that had it been printed, it could not have been made much more public. Messr. de Port Royal hearing of this, thought themselves absolutely obliged to answer it; which they did, by publishing in 1664, the famous work, entitled, "La Perpetuité de la foi de l'eglise Catholique touchant l'Eucharistie;" that is, "The Perpetuity of the Catholic Church, in regard to it's Doctrine of the Eucharist." It contains the first piece, and a reply to Claude's answer. This minister, who was then at Montauban, wrote a reply, which was printed with his first answer in 1666. This work is entitled, "Reponse aux Traités, intitulez, La Perpetuité, &c." that is, "An Answer to two Treatises, entitled, The Perpetuity, &c."

There is no doubt but the merit of Claude's book contributed greatly to it's fame; nevertheless, the state in which Jansenism was at that time, was one chief cause of the mighty noise it made: for the

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the Janſeniſts conſidered Claude's triumph as nothing, provided it could but leſſen the joy of Meſſ. de Port Royal; and therefore, for the ſake of promoting their own cauſe, they ſpread in all places his name and merit: ſo neceſſary it is, as Bayle juſtly obſerves on this occaſion, for ſome books to appear at certain ſeaſons, and to be wrote againſt certain perſons. Arnauld undertook to refute Claude's book, and publiſhed a large volume in 1669. Father Nouet, a famous jeſuit, engaged in the controverſy, and publiſhed a book againſt Claude, who wrote an anſwer to it, which was printed in 1668. Some prefer this anſwer to his other pieces; and we are told it was his own favourite piece. The author of the "Journal des ſçavans" diſcharged his artillery againſt Claude, by inſerting an extract of that jeſuit's book; and this occaſioned Claude to publiſh a very witty provinciale againſt the author of the Journal. It is an anonymous letter, and entitled, "Lettre d'un Provincial à un de ſes Amis ſur le Sujet du Journal du 28 Juin 1667;" that is, "A Letter from a Provincial to a Friend, occaſioned by the Journal of the 28th of June, 1667;" which letter was anſwered by the journaliſt ſome time after. This conteſt went no farther; but with regard to Arnauld, who had added two more volumes to the former, Claude was forced to engage in a very laborious ſtudy, in order to examine the tenets of the Greek church, and thoſe of the eaſtern ſchiſmatics; and he ſhewed great learning and abilities in the anſwer he made to him. The Janſeniſts only made a general reply to Claude's book. They publiſhed their "Prejugez legitimes contre le Calviniſme;" that is, "Juſt Prejudices againſt Calviniſm:" which Claude refuted by one of the beſt works, ſays Bayle, that either himſelf or any other Proteſtant clergyman ever compoſed. It is entitled, "Defenſe de la Reformation;" firſt printed at Roan, in 1673, and afterwards at the Hague, in 1682.

Claude, as we have obſerved, was elected miniſter of the church of Montauban; it was about 1662. Four years after, he was forbid by the court to exerciſe his functions there, which obliged him to go a ſecond time to Paris. He continued there near nine months, without being able to remove the obſtacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling to loſe a perſon of Claude's abilities, gave him alſo an invitation in 1666. From that time to the revocation of the edict of Nantz, he did very great ſervice to that church, and to the whole body, by his excellent works, and by the minute attention he paid to the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a conſiſtory or a ſynod, or to diſpute off-hand. He diſcovered this latter talent in the laſt conference, which Mad. de Duras deſired to hear. This lady, it ſeems, would not forſake her religion, till ſhe had heard Claude and the biſhop

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ſhop f Meaux diſpute in her preſence: ſhe accordingly had her wiſh; for theſe two illuſtrious champions diſputed at the counteſs de Roie's her ſiſter's, the 1ſt of March, 1678. Each diſputant wrote the relation of his conference, and aſcribed the victory to himſelf. Theſe relations were at firſt only handed about in MS. but at laſt the biſhop of Meaux publiſhed his in 1682, and that of Claude followed ſoon after. Claude was diſtinguiſhed from the reſt of the miniſters, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it, but the Romiſh clergy found means to ſhorten even that time; for October 22, 1685, the day on which the revocation of the edict of Nantz was regiſtered at Paris, Claude, at ten in the morning, was ordered to leave France in twenty-four hours. He obeyed with the utmoſt ſubmiſſion; and ſet out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France, and who, though he executed his orders faithfully, yet treated him with civility. He ſet out from Paris in the Bruſſels coach; and his fame flying before him, procured him ſeveral obliging offices from many perſons in his journey. He paſſed through Cambray, where he lay; and was there preſented with ſome refreſhments by the jeſuits. The father rector did Claude the honour to pay him a viſit, which Claude returned; and the difference of religion did not interrupt this obliging correſpondence and marks of mutual eſteem.

He made Holland his place of refuge; where he met with a very kind reception, and was honoured with a very conſiderable penſion by the prince of Orange. He uſed to preach from time to time at the Hague, and his laſt ſermon was on Chriſtmas-day 1686; where he diſplayed his excellent talent ſo admirably, that the princeſs of Orange was greatly affected, and extremely pleaſed with him. The authors of the ſupplement to Moreri's dictionary have indeed ſaid, that even the French Proteſtants themſelves never looked upon his ſermons as excellent ones; but Bayle has declared, in anſwer to ſuch miſrepreſentation, that they contained all thoſe things which the Proteſtants could deſire; ſuch as the greateſt regularity and order, a deep ſearch into divinity, much ſublimity and majeſty, a nervous maſculine eloquence, and a juſtneſs of argument. "All that can be ſaid on this ſubject," continues he, "is, that Claude had not a pleaſing voice; which gave occaſion to this ſmart ſaying of Morus, that all the voices will be for him except his own: but this did not leſſen the great fame and eſteem in which his ſermons were held." On the Chriſtmas-day we have mentioned, he was ſeized with an illneſs, of which he died Jan. 13, 1687; and his death was juſt matter of grief to his whole party. Many judicious perſons among them regretted it the more, as thinking, that had he lived longer, ſo many ſcandalous quarrels would not have broke out among the Proteſtants, which have ſince given ſo much pleaſure to the Roman Catholics;

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Catholics; yet others have believed, with greater probability, that it would have been impoſſible for any man to have prevented them.

Claude married in 1648, and had a ſon, Iſaac Claude, March 5, 1653. His father was very fond of him, and bred him to the miniſtry. He ſtudied in the univerſities of France; after which he returned to his father, who completed him in his ſtudies, eſpecially in thoſe relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the miniſtry. He was invited by the congregation of the church of Clermont in Beauvoiſis; and his father had the ſatisfaction to impoſe his hands on him in 1678, and to ſee him miniſter of the Walloon church at the Hague, when he retired to Holland in 1685. He died at the Hague, July 29, 1695, after having publiſhed many excellent works of his deceaſed father.

CLAUDIANUS (CLAUDIUS), a Latin poet, flouriſhed in the fourth century, under the emperor Theodoſius, and his ſons Arcadius and Honorius. Many learned men imagine him to have been born at Alexandria in Egypt: others, however, have made a Spaniard of him; others a Frenchman; and Plutarch and Politian ſuppoſe Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome 395, when he was about thirty years old, and there inſinuated himſelf into Stilico's favour; who, being a perſon of great abilities both for civil and military affairs, though a Goth by birth, was now become ſo conſiderable under Honorius, that he may be ſaid for many years to have governed the weſtern empire. Stilico afterwards fell into diſgrace, and was put to death; and it is more than probable that the poet was involved in the misfortunes of his patron, and ſeverely perſecuted in his perſon and fortune by Hadrian, an Egyptian by birth, who was captain of the guards to Honorius, and ſeems to have ſucceeded Stilico; for we find him, in an epiſtle to that miniſter, heavily venting his ſorrows, and complaining of Hadrian's cruelty and unforgiving temper.

According to the report of the antiquaries, he roſe afterwards to great favour, and obtained ſeveral honours both civil and military; Arcadius and Honorius having granted him an honour, which ſeems to have exceeded any that had ever been beſtowed upon a poet before: for they tell us that theſe emperors, at the ſenate's requeſt, had ordered a ſtatue to be erected for him in Trajan's forum, with a very honourable inſcription; and this they confirm by the late diſcovery of a marble, which, after it was carefully examined by Pomponius Lætus, and other able antiquaries, was judged to be the pedeſtal of Claudian's ſtatue in braſs. The inſcription runs thus: "To Claudius Claudianus, tribune and notary, and, among other noble accompliſhments, the moſt excellent of poets, though his own poems

are

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are sufficient to render his name immortal, yet, as a testimony of their approbation, the most learned and happy emperors Arcadius and Honorius have, at the request of the senate, ordered this statue to be erected, and placed in the forum of Trajan. Under the inscription was placed the following epigram in Greek, which was no less glorious to the poet.

"Rome and the Cæsars here his statue raise,
"Who Virgil's genius join'd to Homer's lays."

The princess Serena had a great esteem for Claudian, and recommended and married him to a lady of great quality and fortune in Lybia, as he acknowledges very gratefully in an epistle which he addresses to Serena from thence, a little before his wedding-day.

There are a few little poems on sacred subjects, which by mistake have been ascribed by some critics to Claudian, and so have made him be thought a Christian; but St. Austin, who was contemporary with him, expressly says, that he was a heathen; and Paulus Orosius, the historian, who likewise flourished about that time, says the same. Gyraldus therefore justly blames the ignorant credulity of Barthius and others, who have imputed these poems to Claudius Claudianus, and rightly attributes them to Claudius Mamerius, a Christian poet of Vienna in Gaul, and contemporary with Sidonius Apollinaris, who commends him at large. The time of Claudian's death is uncertain, nor do we know any farther particulars of his life, than what are to be collected from his works. Father Rapin is rather severe on this author, but not without a foundation for his censure; yet we may say with Gyraldus, on the other hand, that there are many flowers in Claudian which deserve to be gathered, and will, in the hands of a man of taste, be found of great use.

CLAVIUS (Christopher), an eminent mathematician, was born at Bamberg in Germany, 1537, and became a jesuit. They sent him to Rome, where he was considered as the Euclid of his age; and pope Gregory XIII. employed him, with other learned men, in the correction of the Calendar. Clavius acquitted himself well, and defended the new Calendar against Joseph Scaliger, who had attacked it with his usual malignity. The works of Clavius, of which the principal are his "Arithmetic" and "Commentaries upon Euclid," have been printed in five volumes, folio. He died at Rome, in 1612.

CLAYTON (Robert), an excellent and learned prelate of the kingdom of Ireland, was born at Dublin, in the year 1695. The family from which he was descended, were the Claytons of Fulwood

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in Lancashire, whose estate he became possessed of by right of inheritance. His father, Dr Clayton, was minister of St. Michael's, Dublin, and dean of Kildare; who being desirous that his son Robert should receive the best classical education, sent him to Westminster school; where, besides enjoying the instructions of the able masters of that school, he was put under the private tuition of Zachary Pearce, then a king's scholar, and afterwards successively bishop of Bangor of Rochester. From such a connection Mr. Clayton could not avoid deriving particular advantage; and the two young gentlemen formed a mutual friendship, which was preserved, by a regular correspondence, to the end of their lives.

From Westminster school Dr. Clayton removed his son to Trinity college, Dublin; of which, in due time, he became a fellow. Not satisfied with having received a merely scholastic education, he was desirous of adding to it the benefits of foreign travel, and accordingly made the tour of Italy and France.

From whom Mr. Clayton received holy orders, what preferments he had before he was raised to the episcopacy, and when he took his degrees, we are not informed; only we find, that he was become doctor of divinity in 1729. In 1728 he entered into the matrimonial relation, which he was well able to do in the manner that was entirely agreeable to his own inclinations, by his having come into the possession of an affluent estate, in consequence of his father's decease. Some time before his marriage, with a scrupulosity very unusual, he openly resigned his fellowship, without taking the least measures to obtain in lieu of it any ecclesiastical benefice. The lady he married was Catharine, daughter of lord chief baron Donnellan. Her fortune, which was not considerable, he made a present of to her sister. He behaved with the same generosity to his own three sisters; for, not thinking the provision that had been made for them to be sufficient for supporting the genteel style of life in which they had been educated, he gave to each of them as much more as had been bequeathed to them by their father's will. He has often been heard to relate, with pleasantry, the pains which his father took to engage him to seek after a wife with a plentiful dowry. The old gentleman, in order to obtain his son's compliance, would argue, that a lady's bestowing upon him a large fortune, was the surest testimony she could exhibit of her sincere and unfeigned affection: but our doctor, whose mind was far raised above pecuniary considerations, was resolved to follow the dictates of his own heart; he valued money only for the honourable use which might be made of it, and liberality and munificence constituted a prime part of his character: it was an extraordinary instance of this disposition, which contributed towards his more speedy advancement to the high rank which he sustained in the church.

Soon after Dr. Clayton's marriage, he went with his lady to England,

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land, to pass a winter in London. Whilst he resided in the metropolis, a person in distressed circumstances applied to him for assistance, which he declined at first to contribute to, from a suspicion that there was some imposture in the story; but the petitioner appealing to the testimony of Dr. Samuel Clarke for a recommendation of the case, Dr. Clayton desired to have a certificate under that gentleman's own hand. This accordingly was procured, and presented to Dr. Clayton; upon which, instead of the usual donation on such occasions, he gave to the necessitous man no less a sum than three hundred pounds, which was the whole that he wanted to make him easy in the world. An action of so uncommon a nature could not fail of introducing our divine to the acquaintance of Dr. Clarke, which was followed by a mutual esteem and friendship, and by a free discussion of theological subjects. The result of the conversations that passed between them, was Dr. Clayton's embracing those religious principles to which he adhered during the remainder of his life. This he hath been heard frequently to declare to his friends.

Dr. Clarke carried to queen Caroline an account of Dr. Clayton's remarkable beneficence, and it made a powerful impression on her majesty's mind in favour of his character; which impression was strongly enforced by the good offices of lady Sundon. This accomplished lady, the favourite of the queen, and the particular friend of Clarke and Hoadly, had been married to a Mr. Clayton, no very distant relation of our worthy divine. Indeed it is by her name of Mrs. Clayton, rather than that of lady Sundon, that she has been most known in the world. Such a powerful interest, in connection with Dr. Clayton's personal merit, procured for him an immediate recommendation from her majesty to lord Carteret, then chief governor of Ireland, for the very first bishoprick that should become vacant. An opportunity of this kind soon happened, by the translation of Dr. Robert Howard, bishop of Killala, to the see of Elphin. It appears from Dr. Boulter's letters, at that time primate of Ireland, that he was well acquainted with the design which was then formed in England for raising Dr. Clayton to the prelacy: nor does the archbishop appear to have had any objection to this intention; only he would have preferred Dr. Clayton's being appointed to the bishoprick of Clonfert. He was, however, advanced to the episcopal seat of Killala, in January 1729-30. In this situation he continued till November 1735, when he was translated to the see of Cork, upon the death of Dr. Peter Brown. The bishoprick of Derry having become vacant some months before, the primate Boulter was apprehensive lest Dr. Clayton should immediately be removed thither from Killala. This did not proceed from any dislike which his grace had to our prelate, but from his being of opinion that so young a man, and so young a bishop, ought not to be promoted with such rapidity to the richest see in the kingdom, as it would create

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great uneasineſs to thoſe who had been longer ſeated on the epiſcopal bench. It appears, from two of the good archbiſhop's letters, that he was afraid of Mrs. Clayton's activity on this occaſion; from which it may be collected, that ſhe was a woman of intereſt and ſpirit, and probably of ambition. What the primate propoſed was, that Dr. Hort, biſhop of Kilmore, ſhould be removed to Derry, and Dr. Clayton to Kilmord. This arrangement, however, did not take place: it was thought neceſſary for the public ſervice, that the excellent Dr. Rundle, who had been unjuſtly and malignantly perſecuted in England, ſhould be promoted to the biſhoprick of Derry; and the government took the opportunity, which happened not long after, of advancing Dr. Clayton to the ſee of Cork, from which he was tranſlated to that of Clogher, in 1745.

Hitherto we have ſeen little or nothing of our prelate in his literary capacity; and it is remarkable, that he had been many years a biſhop before he was known at all in the world as a man of eminent learning. It is certain that he laid a good foundation of literature in early life, and his progreſs in it might be greater than was commonly apprehended; but this was a ſecret, at leaſt to his acquaintance in general. Being diſtinguiſhed for the politeneſs of his manners, converſing much with the ladies, and mixing frequently in public ſociety, the character of the ſcholar was loſt in that of the gentleman. It is indeed probable, that his application to ſtudy grew more intenſe as he advanced in years; and he is mentioned as an inſtance (we preſume not to ſay that it is an uncommon one) of a man's having been rendered better by his exaltation to a biſhoprick.

So unfavourable an idea was entertained of his erudition, that when he publiſhed his firſt work it was not believed to be his own; but this prejudice, which aroſe from an ignorance of the valuable manner in which Dr. Clayton had ſpent his time, was ſoon removed; and the whole world became convinced of his ſolid, various, and extenſive learning. Excepting a letter written to the Royal Society, upon a ſubject of no great conſequence, his firſt publication was "An Introduction to the Hiſtory of the Jews," which was afterwards tranſlated into French, and printed at Leyden. Not having ſeen this performance, we cannot aſcertain the year of it's appearance. Our prelate's next work was, "The Chronology of the Hebrew Bible vindicated, the Facts compared with other ancient Hiſtories, and the Difficulties explained, from the Flood to the Death of Moſes; together with ſome Conjectures in Relation to Egypt during that Period of Time; alſo two Maps, in which are attempted to be ſettled the Journeyings of the Children of Iſrael." This elaborate production was printed in quarto, in 1747, and contains a variety of obſervations, which deſerve the attention of the learned reader. From the time of Uſher, the chronology of the Hebrew Bible has been generally adopted by the divines of our own country.

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Of late, indeed, that of the Septuagint has been ably defended by Mr Jackson; and ſpeculative men will find abundant cauſe for doubt, with regard to a ſubject which will always be attended with difficulties that are not capable of being eaſily and fully explained.

In 1749 biſhop Clayton publiſhed "A Diſſertation on Prophecy," in which he endeavoured to ſhew, from a joint compariſon of the Prophecies of Daniel, and the Revelations of St. John, that the final end of the diſperſion of the Jews will be coincident with the ruin of the popedom, and take place about the year 2000. If in diſcuſſing matters of ſo diſputable a nature, our author ſhould be thought to have failed in preciſely eſtabliſhing the point he had in view, it may be remembered, that, if he has been miſtaken, he has only erred with many able men who have gone before him in the ſame walk of theological literature. The Diſſertation on Prophecy was followed by "An Impartial Enquiry into the time of the Coming of the Meſſiah," in two letters to an eminent Jew, printed firſt ſeparately, and then together, in 1751. In theſe letters, and eſpecially in the ſecond of them, the biſhop of Clogher diſplays himſelf to great advantage. The arguments are addreſſed ſolely to the Jews, to convince them of their error in rejecting the Meſſiahſhip of Jeſus; and the ſubject is treated of with true learning, candour, and judgment.

In the ſame year (1751) appeared "The Eſſay on Spirit;" a performance which excited a very general attention, which has not yet loſt it's celebrity, and which was productive of a large and fruitful controverſy. 1. A Letter to the Right Reverend the Lord Biſhop of Clogher, 8vo. 1752. 2. A Diſſertation on the Scripture Expreſſions, the Angel of the Lord, and the Angel of Jeſus Chriſt; proving that the Word Angel is put to ſignify, on theſe Occaſions, material Bodies, and not Spirit: interſperſed with many curious Obſervations, quite new; and containing a full Anſwer to a late Eſſay on Spirit, which is calculated to ſet aſide the Doctrine of the Trinity and Unity. 8vo. 1752. 3. A Sequel to the Eſſay on Spirit; being the Reſult of a fair and ſerious Enquiry concerning a very important Doctrine of the Chriſtian Religion, as delivered in the Sacred Scripture. With ſome Obſervations relating to the Athanaſian and Nicene Creeds. Addreſſed to his Grace the Lord Archbiſhop of Canterbury. 8vo. 1752. 4. The genuine Sequel to the Eſſay on Spirit. 8vo. 1752. This was a kind of a burleſque performance, in which the humour was not ſuſtained with much ability. 5. An effectual and eaſy Demonſtration, from Principles purely philoſophical, of the Truth of the ſacred, eternal, coequal Trinity of the Godhead, and of the perfect Inextenſion of Matter in Space. By John Kirkby, Rector of Blackmanſtone, in Kent. 8vo. 1752. 6. A Defence of the Eſſay on Spirit, with Remarks on the ſeveral pretended Anſwers, and which may ſerve as an Antidote againſt all that ſhall ever appear againſt it. 8vo. 1752. 7. A plain and proper Anſwer to the Queſtion,

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tion, Why does not the Bishop of Clogher, supposing him to be the Author of the Essay on Spirit, resign his Preferments? Wherein some Observations are made on the Articles of the Liturgy. By a Friend to the Established Church. 8vo. 1753. 8. A Second Letter to the Right Reverend the Bishop of Clogher, in Ireland; being an Answer to the Defence of the Essay on Spirit, so far as it relates to the Author of the first Letter. 8vo. 1753. 9. An Answer to the Essay on Spirit; wherein is shewn, that the Author's Interpretation of Scripture is imperfect, and his Representation of the Opinions of the ancient Fathers unfair. By Thomas Knowles, M. A. Chaplain to the Right Honourable the Lady Harvey. 8vo. 1753. 10. A full Answer to the Essay on Spirit; wherein all the Author's Objections, both scriptural and philosophical, to the Doctrine of the Trinity; his Opinions relating to the Uniformity of the Church; his Criticisms upon the Athanasian and Nicene Creeds, &c. are examined and confuted; with a particular Explanation of the Hermetic, Pythagorean, and Platonic Trinities; and a Preface, giving some Account of an Author who hath lately published in Defence of the Essay. 8vo. 1753. 11. Some thoughts on Self-Love, Innate Ideas, Free-Will, Taste, Sentiment, Liberty, and Necessity, &c. occasioned by reading Mr. Hume's Works, and the short Treatise written in French by Lord Bolingbroke, on Compassion; together with a few Remarks on the genuine Sequel, and Mr. Knowles's Answer to the Essay on Spirit. In a Letter to a Friend. By the Author of the Essay on Spirit. 8vo. 1753. 12. The Negative on that Question, Whether is the Archangel Michael our Saviour? examined and defended. An Argument designed to prove the real Humanity of Christ. To which are annexed, Observations for illustrating the Doctrine of those Appearances under the Old Testament, which are generally termed angelical: together with a full Interpretation of such of those Narratives as are particularly referred to by the Author of the Essay on Spirit. In a Letter to the Right Reverend the Bishop of Clogher. By Sayer Rudd, M. D. Minister of Walmer, in Kent. 8vo. 1753. 13. A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet, entitled, An Essay on Spirit, &c. By a Divine of the Church of England. In two Parts. 8vo. 1753. 14. The holy scriptural Doctrines of the divine Trinity in essential Unity, and of the Godhead of Jesus Christ being one and the same with his Father's, shewn to be not only wholly scriptural, but demonstrative and most clearly conceivable Truths. Wherewith is occasionally shewn, that the Newtonian Philosophy, although formally and mathematically true, however is materially and physically false. To which is prefixed, a prefatory Discourse, wherein the physical and metaphysical, and theological Errors of a late Treatise, entitled An Essay on Spirit, are clearly set forth and confuted. By John Scott, D. D.

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D. D. 1754. 15. A moral Diſcourſe on the Attributes of God; or a ſhort Review of the Chriſtian Religion, on the Principles of Reaſon. By a Layman. Occaſioned by a ſmall Book, entitled An Eſſay on Spirit. 8vo. 1754. 16. The Doctrine of the Trinity, as uſually explained, inconſiſtent with Scripture and Reaſon, and the pernicious Conſequences that attend ſuch Miſrepreſentations of Chriſtianity ſet forth. In a Letter to the Author of the late Vindication of the Doctrine of the Trinity. In two Parts. 8vo. 1754. 17. A Vindication of the Doctrine of the Trinity from the Exceptions of a late pamphlet, entitled, An Eſſay on Spirit. Alſo an Appendix, containing ſome Remarks on the Dedication prefixed to the Eſſay. 8vo. 1764. The three parts of this Vindication, and the Appendix, were written by the late Dr. Randolph, of Oxford. 18. An Eſſay towards an Anſwer to a Book, entitled, An Eſſay on Spirit. By the Reverend Thomas M'Dunnel, D. D. 12mo. Dublin, 1754. This was followed by a ſhort vindication, by the ſame author, in anſwer to ſome ſtrictures that were made upon him. 19. The Doctrine of the ever-bleſſed Trinity proved, in a Diſcourſe on the 18th Chapter of Geneſis. By George Watſon, M. A. 8vo. 1756. 20. A ſincere Chriſtian's Anſwer to the Apppeal to the Common Senſe of all Chriſtian People, concerning an important Point of Doctrine impoſed upon their Conſciences by the Authority of Church Government, and in particular to the Members of the Church of England. In a Letter to the Appellant. Together with a Preface, wherein, occaſionally, the Cenſures of the Authors of the Monthly Review, upon the Eſſay towards an Anſwer to the Eſſay on Spirit, written by the Author of this Anſwer, are examined and obviated.

It is a remarkable fact, and hitherto not known in the World, that the "Eſſay on Spirit" was not actually written by the biſhop of Clogher; the real author of it was a young clergyman in our prelate's dioceſe, who ſhewed the manuſcript to his lordſhip, and, for reaſons which may eaſily be conceived, expreſſed his fear of venturing to print it in his own name. The biſhop, with that romantic generoſity which marked his character, readily took the matter upon himſelf, and determined to ſuſtain all the obloquy that might ariſe from the publication. He did not, indeed, abſolutely avow the work, nor could he do it with truth; but, by letting it paſs from his hands to the preſs, and covering it with the dedication, which was of his own writing, he managed the affair in ſuch a manner, that the treatiſe was univerſally aſcribed to him; and it was openly conſidered as his, in all the attacks to which it was expoſed. Few perſons, excepting Dr. Barnard, dean of Derry, knew the fact to be otherwiſe; and he hath authorized Dr. Thomas Campbell to aſſure the public, that the biſhop of Clogher was only the adopted father of the "Eſſay on Spirit." One effect of our prelate's conduct in this matter was, his being prevented from riſing

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to a higher ſeat in the church. In 1752, upon the death of Dr. Hort, he was recommended by the duke of Dorſet, then viceroy of Ireland, to the vacant archbiſhoprick of Tuam; but a negative was put upon him in England, ſolely on account of his being regarded as the writer of the eſſay.

The next appearance of Dr. Clayton from the preſs was in a work undoubtedly his own; and that was, his "Vindication of the Hiſtories of the Old and New Teſtament, in Anſwer to the Objections of the late Lord Bolingbroke; in two Letters to a young Nobleman. 8vo. 1752. This was only the firſt part of his deſign, and it is executed with great ability. The miſtakes, in particular, to which lord Bolingbroke's objections to ſeveral parts of Scripture were owing, are well expoſed and confuted.

In 1753 the biſhop of Clogher publiſhed "A Journal from Grand Cairo to Mount Sinai, and back again. Tranſlated from a Manuſcript written by the Prefetto of Egypt, in Company with the Miſſionaries *de propaganda Fide* at Grand Cairo. To which are added, ſome Remarks on the Origin of Hieroglyphics, and the Mythology of the ancient Heathens." Dedicated to the Society of Antiquaries, London, 4to. An edition was likewiſe printed in octavo. The biſhop, having become poſſeſſed of the original Journal from Grand Cairo to Mount Sinai, and which had been mentioned by Dr. Pococke, in his Travels through the Eaſt, communicated this tranſlation of it to the Society of Antiquaries, with a view of exciting them to make ſome inquiry into certain ancient characters, which, as appears from the Journal, are diſcovered in great numbers in the wilderneſs of Sinai, at a place well known by the name of Gebel el Mokatah, or the Written Mountains. By carefully copying a good quantity of theſe letters, his lordſhip apprehended that the ancient Hebrew character, which is now loſt, might be recovered; and he was of opinion, that if a perſon were ſent on purpoſe to live for ſome time at Tor, on the coaſt of the Red Sea, he might make ſuch an acquaintance with the Arabs living near the Written Mountains, by the civility of his behaviour, and frequently making them ſmall preſents, that it would be no great difficulty, in ſix months, or thereabouts, to attain the deſired end. As this would require a good capacity in the perſon employed, and be attended, likewiſe, with conſiderable expence, Dr. Clayton thought proper to apply to the Society above mentioned, to look out for ſome man of ſuch education and character as well qualified him for the undertaking. The biſhop, at the ſame time, offered to bear any proportion of the expence the Society ſhould think fit, in order to have the deſign thoroughly effected. The ſum which he propoſed to give, agreeably to the cuſtomary generoſity of his temper, was a hundred pounds a year, for five years. Beſides procuring a copy of the unknown characters to be found on the mountains of Mokatah, our prelate had another object in view, which was, to have a particular deſcription of

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of the second stone struck by Moses, as mentioned in the twentieth chapter of Numbers. Of this stone, which has lain unnoticed by any traveller of consequence for so many thousand years, mention is made in the Journal from Cairo; and it was looked upon by his lordship as an attestation of the truth of the Mosaical History written by the finger of God. For this reason, independent of all curiosity, the bishop thought it would be worth while to employ some person to go thither, who should be very exact in his description of it.

It doth not appear, that any measures were taken by the Society of Antiquaries in consequence of these propositions; however, what Dr. Clayton had published excited the attention of succeeding travellers. The celebrated Mr. Edward Wortley Montagu, in particular, made a journey from Cairo to the Desert of Sinai, with the express purpose of seeing and describing the objects proposed by the bishop. With regard to the Written Mountains, the result of his inquiry was not agreeable to the expectations which our good prelate had formed upon the subject. On examining the characters, Mr. Montagu was greatly disappointed, in finding them every where interspersed with figures of men and beasts, which convinced him that they were not written by the Israelites. It will be difficult, he says, to guess what the inscriptions were; and he expresses his fear, that if ever it should be discovered what they contain, nothing important would be the effect of the discovery. If our recollection doth not fail us, the researches of more recent travellers have been equally unsuccessful.

In 1754 the bishop of Clogher favoured the literary world with the second part of his "Vindication of the Histories of the Old and New Testament. Wherein the Mosaical History of the Creation and Deluge is philosophically explained, the Errors of the present Theory of the Tides detected and rectified; together with some Remarks on the Plurality of Worlds. In a Series of Letters to a young Nobleman. Adorned with several explanatory Cuts. 8vo. This tract abounds with curious disquisitions, and with learned criticism; in the whole of which the author hath displayed singular ingenuity; but that his judgment is equal to his ingenuity, we dare not take upon ourselves absolutely to assert. Dr. Clayton's account of the formation of the earth, and of the deluge, was attacked by Mr. Alexander Catcott, a gentleman of the Hutchinsonian principles, but of greater learning and candour than usually have appeared in the advocates of Mr. Hutchinson's method of explaining the scriptures of the Old Testament.

Our prelate's next publication was in 1755, and consisted only of some letters which had passed between his lordship, when bishop of Cork, and Mr. William Penn, on the subject of baptism. The point in debate was, What is the Baptism of Christ, and wherein does it consist? Mr. Penn urged the arguments of Mr. Barclay, to

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ſhew that the baptiſm of the Spirit is the ſame with the true Chriſtian baptiſm commanded by our Saviour, Matthew xxviii. 19. Our author contended, on the other hand, that the true Chriſtian baptiſm is to continue to the end of the world; whereas the baptiſm of the Holy Ghoſt has not continued, but ceaſed with the ceaſing of miracles.

We come now to an event of great conſequence in the Biſhop of Clogher's life. He had long been diſſatisfied with the Athanaſian Creed, nor did he approve of the Nicene Creed in every particular; on which accounts he was not a little diſturbed, that they continued to be a part of the Liturgy of the Church. Theſe ſentiments he had declared in his writings; but this, upon mature deliberation, did not appear to him to be a ſufficient diſcharge of his Chriſtian duty. He determined, therefore, to avow the ſame ſentiments in his legiſlative capacity; and accordingly, on Monday, the 2d of February, 1756, he propoſed, in the Iriſh Houſe of Lords, that the Nicene and Athanaſian Creeds ſhould, for the future, be left out of the Liturgy of the Church of Ireland. The ſpeech which our Prelate delivered upon this intereſting occaſion, being taken down in ſhort-hand, was afterwards publiſhed, and hath gone through ſeveral editions. When the Biſhop returned from the Houſe of Peers, he expreſſed to a gentleman, who accompanied him in his coach, his entire ſatisfaction with what he had done. He ſaid, that his mind was eaſed of a load which had long lain upon it; and that he now enjoyed a heart-felt pleaſure, to which he had been a ſtranger for above twenty years before.

Whatever happineſs the Biſhop of Clogher might derive from thus complying with the dictates of his own conſcience, he had not the additional felicity of obtaining the approbation of his auditors. His ſpeech gave great and general offence, and was particularly diſguſting to the eccleſiaſtical Lords. The Primate ſaid, that *it made his ears tingle.* But, though ſo declared and avowed an attack upon the eſtabliſhment was regarded in a very atrocious light, no meaſures were taken for calling Dr. Clayton to an account for it, till he had publiſhed the third part of his "Vindication of the Hiſtories of the Old and New Teſtament." In this part, which did not appear till the year 1757, he purſued his ſpeculations with as much freedom and ardour as ever. The nature of angels, and the ſcriptural account of the fall and redemption of mankind, were the objects of his particular examination; beſides which, he renewed his attacks upon the Trinity, and contended earneſtly for the utmoſt freedom of inquiry in matters of religion. In ſhort, he gave up ſo many doctrines as indefenſible, and advanced others, ſo contradictory to the thirty-nine Articles, that the governors of the church of Ireland determined to proceed againſt him; and in conſequence of this determination, his late Majeſty, King George the Second,

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Second, was adviſed to order the Lord-Lieutenant of the kingdom, then the Duke of Bedford, to take the proper ſteps towards a legal proſecution of the Biſhop of Clogher. A day was accordingly fixed for a general meeting of the Iriſh Prelates at the houſe of the primate, to which Dr. Clayton was ſummoned, that he might receive from them the notification of their intentions. A cenſure was certain; a deprivation was apprehended. But, before the time appointed arrived, he was ſeized with a nervous fever, which brought him to his diſſolution, on the 26th of February, 1758. It is on all hands agreed, that the agitation of mind, into which the Biſhop was thrown by the proſecution commenced againſt him, was the immediate cauſe of his death. We have been informed, that nothing affected him ſo much as the conſideration that he ſhould, on this occaſion, be forſaken by his royal Maſter. It does, indeed, reflect diſgrace on the memory of King George the Second, that he ſhould thus have been prevailed upon to give countenance to any meaſures of perſecution. Had Queen Caroline been living, ſhe would undoubtedly have protected the Prelate of her own creation; and who, ſuppoſing him to have been miſtaken in ſome of his opinions, was nevertheleſs diſtinguiſhed above ſeveral of his brethren on the Epiſcopal Bench, both by his abilities and his virtues. He was far ſuperior, in theſe reſpects, to the Primate, Dr. George Stone; who, whatever political talents he might poſſeſs, will not be tranſmitted to poſterity, with any extraordinary luſtre, in the hiſtory of religion and learning.

The perſon of Biſhop Clayton was not above the middle ſize; but his aſpect was commanding, and his countenance extremely pleaſing. His hair was dark, his eyes of the ſame colour, and though large they were piercing. His complexion was clear, and all his features in ſymmetry. The lineaments of his mind were not leſs fairly drawn. In private life he was much eſteemed, his manners being polite and chearful, his accompliſhments high and finiſhed, his addreſs open and engaging. He happily united the dignity of the great Eccleſiaſtic with the eaſe of the fine gentleman. His elocution was diſtinct and ready, his preaching frequent, and, as it ought to be, plain and practical. The objects of his charity were uncommonly numerous, the ſums beſtowed by him large; and, in the true ſpirit of chriſtianity, they were given with ſuch privacy, that his beneficiaries ſeldom ſaw the hand by which they were relieved. A peculiar elegance diffuſed itſelf through every department of his domeſtic œconomy. His table was ſuch as became his rank; but, in the enjoyments of it, the Biſhop himſelf was ſingularly temperate. His favourite amuſement was angling, in which he was a great proficient. Though he lived much in ſociety, he found ſufficient time for ſtudy, by always riſing at five o'clock in the morning, both in ſummer and winter. By the union of tem-

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perance and exercise, he preserved an uncommon share of health till the 64th year of his age; and, from the goodness of his constitution, a far longer duration of life might have been hoped for, had not the preternatural agitation of spirits above-mentioned thrown him into the acute disorder of which he died.

On Dr. Clayton's literary abilities and character, after what has been already said, it is not necessary to enlarge. It is apparent, from his writings, that he was a man of a great capacity, of a vigorous imagination, and of extensive learning. The accuracy of his judgment does not seem to have been equal to his other qualities. From the liveliness of his fancy, he was sometimes carried, perhaps too boldly, into the regions of conjecture: but these occasional faults were amply compensated for, by the liberal views of things, the general good sense, and the variety of useful information with which his works abound. The very learned Mr. Markland, in one of his letters to Mr. Bowyer, says, "I thank you for the Bishop of Clogher, who I think was a great man."

Our Prelate left behind him several works in manuscript, which are now in the possession of his executor, Dr. Barnard, Dean of Derry. This gentleman is of opinion, that they would do no dishonour to the Bishop; but personal regard to the deceased, and a tenderness to his memory, which the Dean thinks has already suffered sufficiently for what was published in his life-time, have hitherto induced him to suppress them, lest they should again revive a subject, which were better buried in oblivion. Such is Dr. Barnard's view of the matter; while other persons may, perhaps, be disposed to entertain a different sentiment. It is impossible to prevent the Trinitarian controversy from being perpetually renewed; but it is probable that, in the present state of it, the publication of Dr. Clayton's manuscripts would not excite an extraordinary attention, or be attended with any very material advantage.

We forgot to mention, in the proper place, that the Bishop of Clogher was a Member of the Royal Society, and of the Society of Antiquaries. He maintained a regular correspondence with several gentlemen of eminent literature in this country; and among the rest, with the learned Printer, Mr. Bowyer; to whom he made a present of the copy-right of all his works published in England. His Lancashire estate he bequeathed to his nearest male heir, Richard Clayton, Esq. Chief Justice of the Common Pleas in Ireland; but the greatest share of his fortune is inherited by Dr. Barnard, who married his niece, and of whom we need not say, that he is a gentleman whose respectable character is well known in the world.

CLEGHORN (GEORGE), was born of reputable parents, at Granton, in the parish of Cramond near Edinburgh, on the 18th of December, 1716. His father died in 1719, and left a widow and five children. George, who was the youngest son, received the rudiments

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rudiments of his education in the grammar-ſchool of Cramond, and in the year 1728 was ſent to Edinburgh to be further inſtructed in the Latin, Greek, and French; where, to a ſingular proficiency in theſe languages, he added a conſiderable ſtock of mathematical knowledge.

In the beginning of the year 1731 he reſolved to ſtudy phyſic and ſurgery, and had the happineſs of being placed under the tuition of the late Dr. Alexander Monro, a name that will be revered in that univerſity as long as ſcience ſhall be cheriſhed and cultivated.

This great profeſſor was eſteemed by all, but moſt by thoſe who were more immediately under his direction. It was the lot of young Cleghorn to live under his roof; and in one of his letters his pupil appeared to dwell with peculiar pleaſure upon this circumſtance; obſerving, that "his amiable manners and unremitting activity in promoting the public welfare, endeared him to all his acquaintance, but more particularly to thoſe who lived under his roof, and had daily opportunities of admiring the ſweetneſs of his converſation, and the invariable benignity of his diſpoſition."

For five years he continued to profit by the inſtruction and example of his excellent maſter, viſiting patients in company with him, and aſſiſting at the diſſections in the anatomical theatre; at the ſame time he attended in their turn the lectures in botany, materia medica, chemiſtry, and the theory and practice of medicine; and by extraordinary diligence he attracted the notice of all his preceptors.

On Dr. Fothergill's arrival from England at this univerſity, in the year 1733, Dr. Cleghorn was introduced to his acquaintance, and ſoon became his inſeparable companion. Theſe twin pupils then ſtudied together the ſame branches of ſcience, under the ſame maſters, with equal ardour and ſucceſs; they frequently met to compare the notes they had collected from the profeſſors, and to communicate their reſpective obſervations. Their moments of relaxation, if that time can be called relaxation which is devoted to ſocial ſtudies, were ſpent in a ſelect ſociety of fellow-ſtudents, of which Fothergill, Ruſſel, and Cuming, were aſſociates; a ſociety ſince incorporated under the name of the Royal Medical Society of Edinburgh.

Early in the year 1736, when young Cleghorn had ſcarcely entered into his twentieth year, ſo great had been his progreſs, and ſo high a character had he acquired, that at the recommendation of Dr. St. Clair he was appointed ſurgeon in the 22d regiment of foot, then ſtationed in Minorca, under the command of Gen. St. Clair.

During a reſidence of thirteen years in that iſland, whatever time could be ſpared from attending the duties of his ſtation, he employed either in inveſtigating the nature of epidemic diſeaſes, or in gratifying the paſſion he early imbibed for anatomy, frequently diſſecting human

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human bodies, and thoſe of apes, which he procured from Barbary, and comparing their ſtructure with the deſcriptions of Galen and Veſalius. In theſe purſuits he was much aſſiſted by his correſpondent Dr. Fothergill, who he acknowledges was indefatigable in ſearching the London ſhops for ſuch books as he wanted, and in forwarding them by the earlieſt and beſt opportunities.

In 1749 he left Minorca, and came to Ireland with the 22d regiment; and in autumn 1750 he went to London, and, during his publication of "The Diſeaſes of Minorca," attended Dr. Hunter's anatomical lectures. In the publication of his book he was materially aſſiſted by Dr. Fothergill.

Of this work the following eulogium has been pronounced by a competent judge: "It forms a juſt model for the imitation of future medical writers: it not only exhibits an accurate ſtate of the air, but a minute detail of the vegetable productions of the iſland; and concludes with medical obſervations, important in every point of view, and in ſome inſtances either new, or applied in a manner which preceding practitioners had not admitted." It is a modern practice, for which we are indebted to Dr. Cleghorn, to recommend aceſcent vegetables, in low, remittent, and putrid fevers, and the early and copious exhibition of bark, which had been interdicted from miſtaken facts, deduced from falſe theories.

In 1751 the Doctor ſettled in Dublin; and, in imitation of Monro and Hunter, began to give annual courſes of anatomy.

A few years after his coming to Dublin he was admitted into the univerſity as lecturer in anatomy. In the year 1784, the College of Phyſicians there elected him an honorary member; and ſince that time, from lecturer in anatomy he was made profeſſor; and had likewiſe the honour of being one of the original members of the Iriſh Academy for promoting arts and ſciences, which is now eſtabliſhed by Royal authority. In 1777, when the Royal Medical Society was eſtabliſhed at Paris, he was nominated a fellow of it.

In one of his epiſtles to Dr. Cuming, he modeſtly concluded, "My greateſt ambition is to be reputed a well-meaning member of ſociety, who wiſhed to be uſeful in his ſtation; and who was always of opinion, that honeſty is the beſt policy; and that a good name is better than riches."

In another letter to the ſame friend, written in 1785, he ſays, "In the year 1772, increaſing buſineſs and declining health obliged me to commit the chief care of my annual anatomical courſe, for the inſtruction of ſtudents in phyſic and ſurgery, to my favourite pupil Dr. Purcell, who has not only kept it up ever ſince, but improved it ſo as to advance it's reputation and his own; yet ſtill I continue to read, as I have done for upwards of twenty years, to a crowded audience, a ſhort courſe of lectures, the deſign of which

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is to give to general ſcholars a comprehenſive view of the animal kingdom, and to point out to them the conduct of nature in forming their various tribes, and fitting their ſeveral organs to their reſpective modes of life: this affords me an opportunity of exciting in my hearers an eager deſire for anatomical knowledge, by ſhewing them a variety of elegant preparations, and of raiſing their minds from the creature to the Creator, whoſe power, wiſdom, and goodneſs, is no where diſplayed to greater advantage than in the formation of animals."

About 1774, on the death of his only brother in Scotland, he ſent for his ſurviving family, conſiſting of the widow and nine children, and ſettled them in Dublin under his own eye, that he might have it more in his power to afford them that protection and aſſiſtance which they might ſtand in need of. His elder nephew William he educated in the medical profeſſion; but after giving him the beſt education which Europe could afford, and getting him joined with himſelf in the lecture-ſhip, the Doctor's pleaſing hopes were moſt unfortunately fruſtrated by the young gentleman's death, which happened about 1784. This gentleman had taken his degree of Doctor in Phyſic at Edinburgh in 1779, and wrote and publiſhed a very ingenious inaugural diſſertation, entitled, *Theoriam Ignis Comprectens.*

He died univerſally and ſincerely regretted by all who knew him, on account of his uncommon abilities, and moſt amiable diſpoſition.

Dr. Cleghorn, with an acquired independence, devoted his moments of leiſure from the ſeverer ſtudies of his profeſſion to farming and horticulture. But his attention to this employment did not leſſen his care of his relations, who, from a grateful and affectionate regard, looked up to him as a parent: the duties of which ſtation he ſo tenderly filled up, as to induce Dr. Lettſom, from whoſe memoirs this account is taken, to apply to him the words of Horace, Notus in fratres animi paterni. Dr. Cleghorn died in December, 1789.

CLEIVELAND (JOHN). See CLEVELAND.

CLEMENS (ROMANUS), was born at Rome, where he lived a companion, and fellow labourer of St. Paul; he was one of thoſe, whoſe names are written in the book of life. Origen calls him a diſciple of St. Peter; and it is not unlikely, but that he might aid and aſſiſt this apoſtle in founding the church at Rome. It is certain that he was afterwards biſhop of that ſee; but when he was made ſo, cannot, it ſeems, be clearly determined. There are various opinions about it. Some ſay, upon the authority of Tertullian and Euſebius, that Clemens was conſecrated by St. Peter, but admitted at firſt to preſide over that part only of the church which compriſed

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the Jewiſh converts; and that he did not come into the full poſſeſſion and adminiſtration of his office, till the death of Linus, who had been ordained by St. Paul, biſhop of the Gentile church, and of Anacletus, who ſucceeded him: and this has been fixed to the year 93. Others have contended, that Clemens ſucceeded to the care of the whole church in the year 64, or 65, and that he held it to the year 81, or, as others again will have it, 83: but all this, with the other circumſtances of this father's life, muſt be left uncertain as we find it.

There is nothing remaining of his works, that can be aſcertained, excepting one epiſtle, which was written to the church of Corinth, in the name of the church of Rome, to quiet ſome diſturbances which had been raiſed by unruly brethren in the former; and to re-eſtabliſh and confirm them in that faith, which had been delivered to them by the apoſtles, but from which ſome of them had revolted. The epiſtle is a very fine one; and, next to holy writ, has uſually been eſteemed one of the moſt valuable monuments which have come down to us of eccleſiaſtical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another: he enjoins obedience particularly, and ſubmiſſion to their ſpiritual governors: he declares thoſe, who had formed cabals againſt their paſtors, and had troubled the church with their ſeditions, as utterly unworthy of the name of Chriſtians: he points out to them the fatal conſequences of ſuch diviſions: he preſſes them to return immediately to their duty, by ſubmitting to their rightful paſtors, and practiſing all humility, kindneſs, and charity one towards another. This was very good advice undoubtedly; and as it probably wrought no ill effect formerly at Corinth, ſo it would have been well if it had been followed in many Chriſtian churches ſince. The beſt edition of Clemens's epiſtle, is that of Le Clerc's in his "Patres Apoſtolici," in two vols. folio. Amſt. 1698.

CLEMENS (TITUS FLAVIUS), an eminent father of the church, in the end of the 2d and beginning of the 3d century, was an Athenian, as ſome will have it, but according to others an Alexandrian; on which account he is uſually called Clemens Alexandrinus, by way of diſtinguiſhing him from Clemens Romanus. Cave goes a kind of middle way, in order to reconcile theſe two opinions, and make them a little conſiſtent with each other; by ſuppoſing, that Clemens was born and educated at Athens, and afterwards went to Alexandria. Be this as it will, it is generally agreed, that he begun his ſtudies in Greece, continued them in Aſia, and finiſhed them, together with his life, in Egypt. His thirſt after knowledge ſeems to have been great: for he had ſeveral maſters of different ſorts, under whom he not only perfected himſelf in polite literature and heathen learning, but acquired alſo a moſt exact

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exact and enlarged idea of the Chriſtian revelation. From what we are able to collect from his own account, his maſters were ſuch as had either been diſciples of the apoſtles themſelves, or at leaſt had converſed with thoſe diſciples: but it is reaſonable to conclude, from the interval of time there muſt needs have been between Clemens and the apoſtles, that they were of the latter kind. Of all his maſters, Pantænus, who was the laſt, was his favourite. Pantænus was a philoſopher of the ſtoic ſchool, who afterwards became a Chriſtian. He inſtructed the Catechumens at Alexandria; and, if ſome authors may be credited, had been employed in that office from the days of the evangeliſt Mark. As ſoon as Clemens arrived at Alexandria, he put himſelf under the direction of Pantænus; and when Pantænus was ſent by Demetrius, Bp. of Alexandria, to preach the goſpel to the Indians, at the requeſt of their ambaſſadors, as he was about the year 191, Clemens ſucceeded him in the catechetical ſchool. He acquitted himſelf admirably well in this employment; and many great men came out of it, as Origen and Alexander biſhop of Jeruſalem. Clemens's method of inſtructing the Catechumens is ſaid to have been this. He pointed out to them, and explained all that was good in the Pagan philoſophy; and then led them on inſenſibly to Chriſtianity. For in his philoſophic character, which he ſeems ſtill to have preſerved, he was an eclectic; that is, he was not attached to any particular ſect of philoſophers, but left himſelf at liberty to pick out what he thought good and ſound from them all.

Beſides the office of catechiſt, Clemens was raiſed to the dignity of the prieſthood; probably, at the beginning of the emperor Severus's reign; ſince Euſebius, in his hiſtory of the events of the year 195, gives Clemens the title of prieſt. About this time he undertook a defence of Chriſtianity againſt pagans and heretics, in a work, entitled "Stromates," on account of the variety of matter which it treats: for "Stromates" ſignifies "Diſcourſes abounding with miſcellaneous Matter."

In this work he has made a great collection of heathen learning, for the ſake of ſhewing the conformity there is between ſome opinions, which the Chriſtians and the philoſophers held in common; he has cenſured the pagan philoſophers for maintaining doctrines abſurd and pernicious; he has ſupported and explained Chriſtianity; and all this with ſuch prodigious learning, as ſhews him to have read almoſt every thing that had been written. When Severus began a perſecution againſt the Chriſtians, which he is ſuppoſed to have been provoked to, by a rebellion of the Jews; (for the pagans had not as yet learned to diſtinguiſh Jews and Chriſtians,) many left Egypt to eſcape the violence of it. Clemens ſeems to have been among thoſe who fled; and upon this occaſion drew up a diſcourſe, to prove the lawfulneſs of flying in times of perſecution: for this expedient, though explicitly allowed and even enjoined in

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the gospel, had been rejected by some early converts, as a base desertion of the cause; by Tertullian in particular. Clemens went to Jerusalem, and took up his abode for some time with Alexander, who was soon after bishop of that see. During his stay there, he was of great service to the church, as appears from a letter of Alexander to the church of Antioch, which Clemens himself carried: in which Alexander says, that "Clemens was a man of great virtue, as the church of Antioch knew already, and would know better when he came among them; and that having been at Jerusalem, he had, by God's blessing, greatly confirmed and strengthened that church."

From Antioch he returned to Alexandria; but we know not how long he lived: all that can be said is, that he survived Pantænus at least some years, and that he was not old when he composed his "Stromates;" for he tells us plainly, that he had made that collection with a view of it's serving him in his old age, when his memory should come to fail him. History says nothing of his death; but his memory appears to have been highly reverenced at Alexandria, as we learn from an extract of a letter from Alexander to Origen, preserved by Eusebius. Among several works which Clemens was the author of, there are only three considerable ones remaining. 1. "Protrepticon ad Gentes," or, "An Exhortation to the Pagans:" in which he refutes the error and falshood of their religions, and exhorts them to embrace Christianity. 2. "Pædagogus," or, "The Schoolmaster:" in which he lays down a regular plan of duty for the Christian convert. And, 3. "The Stromates." Daniel Heinsius has well enough compared these three works of Clemens to the three different degrees, which the heathen mystagogues and philosophers observed, when they introduced a candidate to the knowledge of the mysteries: the first of which was purgation, the second initiation, and the third intuition. Now, says Heinsius, Clemens in his "Protrepticon" has laboured to purge his pupil from the filth of heathen idolatry and superstition: in his "Pædagogus" he has initiated him into the rites and duties of a Christian: and in his "Stromates," he has admitted him to a sight of those tremendous mysteries which the adepts only were qualified to contemplate.

Besides these works, there are preserved some pieces of Clemens of a smaller kind; as an homily entitled, "Quis dives salvetur; What rich man can be saved?" which was first printed at Paris in 1672, and afterwards at Oxford in 1683, with some other fragments, in Greek and Latin. All these have been printed in the later editions of his works: the best of which is that published in two vols. folio by Potter, afterwards archbishop of Canterbury; at Oxford in 1715.

CLEOPATRA,

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CLEOPATRA, (QUEEN OF EGYPT,) famous for her wit, beauty, and intrigues, was the daughter of Ptolemy Auletus king of that country: who, dying in the year 51 before Chriſt, bequeathed his crown to the eldeſt of his ſons, and the eldeſt of his daughters; ordering them to be joined to each other in marriage, according to the uſage of their family, and jointly to govern the Egyptian kingdom. They were both of them very young, Cleopatra the eldeſt being only ſeventeen; and therefore he committed them to the tuition of the Roman ſenate. They could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that ſhare in the government, which was left her by Auletes's will, and drove her out of the kingdom. She raiſed an army in Syria and Paleſtine, for the obtaining of her reſtoration; and was now at war with her brother Ptolemy.

At this conjuncture, Julius Cæſar, in the purſuit of Pompey, ſailed into Egypt, and came to Alexandria. Here he employed his vacant hours, in hearing and determining the controverſy between Ptolemy and his ſiſter Cleopatra: which he claimed a right to do, as an arbitrator appointed by the will of Auletes, the power of the Romans being then veſted in him as their dictator. The cauſe was accordingly brought to Cæſar's hearing, and advocates on both ſides were appointed to plead the matter before him. But Cleopatra, conſidering that Cæſar was extremely poſſeſſed with the love of women, laid a plot to take hold of him by this handle; hoping to attach him firſt to her perſon, and next to her cauſe. For ſhe was a woman of that turn, that ſhe made no ſcruple of proſtituting herſelf for luſt, or for intereſt, according as ſhe was actuated by either of thoſe paſſions. Sending to Cæſar therefore, ſhe complained, that her cauſe was betrayed by thoſe that managed it for her; and prayed, that ſhe might be permitted to come to him in perſon, and plead it herſelf before him. This being granted, ſhe came ſecretly into the port of Alexandria in a ſmall ſkiff towards the duſk of the evening; and the better to get to Cæſar, without being ſtopped by her brother, or any of his party, who then commanded the place, ſhe cauſed herſelf to be tied up in her bedding, and thus to be carried to Cæſar's apartment on the back of one of her ſervants. It is ſaid, that this work of ingenuity and wit contributed much to the growth of a paſſion which Cæſar afterwards entertained for that princeſs: at leaſt it is Plutarch's opinion. Be this as it will, Cæſar was too ſenſible of the charms of beauty, not to be touched with thoſe of Cleopatra. She was then in the prime of her youth, about the 20th year of her age; and one of thoſe perfect beauties, whoſe every feature has it's particular charm. All which was ſeconded by an admirable wit, commanding addreſs, and withal a voice ſo harmonious and bewitching, that, it is ſaid, that ſingle perfection, without the help of her eyes, than which nothing could be finer, was enough to ſoften the moſt obdurate heart. To

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be ſhort, Cæſar lay with her that very night; and is ſuppoſed to have begotten on her a ſon, who was afterwards from his name called Cæſarion. The next morning he ſent for Ptolemy, and preſſed him to receive his ſiſter again upon her own terms: but Ptolemy perceiving, that, inſtead of a judge, he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced; and the matter being ſoon determined by a battle, in which Cæſar came off conqueror, Ptolemy, on his endeavouring to eſcape over the Nile in a boat, was ſunk with it, and drowned in that river. Then Cæſar ſettled the kingdom upon Cleopatra, and the ſurviving Ptolemy, her younger brother, as king and queen; which was in effect to put the whole into her hands, this Ptolemy being then no more than 11 years old, and not in a capacity to interfere in the adminiſtration of ſtate affairs, and Cleopatra was determined that he never ſhould interfere; for when he was grown up to be fifteen years old, and thereby become capable of ſharing the royal authority, as well as the name, ſhe made away with him by poiſon, and then reigned alone in Egypt. Cleopatra had alſo a ſiſter named Arſinoe, who, ſiding in the war with her elder brother Ptolemy, was taken priſoner by Cæſar, and carried to Rome, in order to grace his triumph. She was afterwards diſmiſſed by him; but not being ſuffered to return to Egypt, leſt ſhe ſhould excite new diſturbances againſt Cleopatra's government, ſhe ſettled in Aſia. There Antony found her, after the battle of Philippi; and at the requeſt of Cleopatra, cauſed her to be put to death. It was for the ſake of this lewd woman, and the laſcivious converſation he had with her, that Cæſar made this infamous and dangerous war: dangerous, becauſe he had a very inconſiderable force as yet arrived; and his wanton dalliances with her detained him longer in Egypt than his affairs could well admit. Some authors report, Suetonius among them, that he went up the Nile with her in a magnificent galley; and that he had gone as far as Ethiopia, if his army had not refuſed to follow him.

Cleopatra followed Cæſar to Rome, and was there when he was killed in the ſenate-houſe; but being terrified by that accident, and the ſubſequent diſorders of the city, ſhe ran away preſently with great precipitation. Her authority and credit with Cæſar, in whoſe houſe ſhe was lodged, made her inſolence intolerable to the Romans; whom ſhe ſeems to have treated on the ſame footing with her own Egyptians. Cicero had a conference with her in Cæſar's gardens; where, as he tells us, the haughtineſs of her behaviour gave him no ſmall offence: but her pride being mortified by Cæſar's fate, ſhe was now forced to apply to him by her miniſters in a particular ſuit, ſhe was recommending to the ſenate, in which he refuſed to be concerned. The affair ſeems to have related to her infant ſon, whom ſhe pretended to be Cæſar's, and called by his name; and was labouring to get him acknowledged as ſuch at Rome, and declared

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clared the heir of her kingdom: as he was the year following both by Antony and Octavius, though Cæsar's friends were generally scandalized at it, and Oppius thought it worth while to write a book to prove, that the child could not be Cæsar's. Cleopatra had been waiting to accompany Cæsar into the east, in order to preserve her influence over him, which was very great: for, after his death, Helvius Cinna, one of the tribunes, owned, that he had a law ready prepared and delivered to him by Cæsar, with orders to publish it, as soon as he was gone, for granting to him the liberty of taking what number of wives, and of what condition he thought fit, for the sake of propagating children. This was contrived probably to save Cleopatra's honour, and to legitimate his issue by her; since polygamy and the marriage of a stranger were prohibited by the laws of Rome.

After the battle of Philippi, Cleopatra was summoned by Antony to answer an accusation against her, as if she had favoured the interest of Cassius. She had indeed done so in some measure; and she knew well enough, that this had not been very pleasing to the triumviri, considering what she owed to the memory of Julius Cæsar. She depended however on her wit and beauty; and persuaded herself, that those charms, with which she had conquered Cæsar's heart, were still powerful enough to conquer Antony's; for she was not yet above 26 years of age. Full of these assurances, she went to Antony; and her manner of approaching him was so very gallant and noble, that at first sight it made a most pleasing impression upon his soul. Antony waited for her at Tarsus in Cilicia. Cleopatra arriving at the mouth of the river Cydnus, embarked in a vessel whose stern was of gold, sails of purple silk, oars of silver, and a concert of several instruments that kept time with the oars. She herself was laid under a canopy of a rich cloth of gold, dressed like Venus rising out of the sea: about her were lovely children like cupids fanning her; the handsomest of her women, habited like Nereids and Graces, were leaning negligently on the sides and shrouds of the vessel: the sweets that were burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with such earnestness, that Antony who was mounted on a throne to make a show of majesty, was left quite alone; while the multitude at the river shouted for joy, and cried, that "the goddess Venus was come to visit the god Bacchus for the happiness of Asia."

By these arts and the charms of her person, she drew Antony into those snares, which held him enslaved to her as long as he lived, and finally caused his death. For the present she accompanied him as far as Tyre; and, there taking leave of him, returned to Egypt, firmly persuaded that he could not stay long behind her. She was right in her persuasion; for Antony soon followed her, and spent the winter with her, in the enjoyment of those pleasures which the every

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every day presented him with in some new and delightful shape. For never did any one possess, like this queen, the art of refining and heightening pleasure by the charms of novelty. She introduced them into the most serious business; and even the most inconsiderable trifles, when managed by her, received such an air as made them agreeable diversions: so that whether they played, or treated one another, or hunted, this queen still made one, and was, as it were, the soul animating the whole with some lively piece of merriment. She was probably the most voluptuous, as well as the most profuse woman, that history has recorded. Afterwards, when Antony returned from the Parthian war, although he was grown a great proficient in Egyptian luxury, and carried things every day with more delicacy and expence, yet Cleopatra affected to look upon his entertainments with an air of contempt; only that he might ask her, as he did, what she could add to the magnificence of his treats? "I will," said she, "give you one that shall cost 52,000l." He judging the thing impossible, a wager was laid; and the next day she made a feast, which, in the first course having nothing in it extraordinary, Antony began to rally her, and to demand the wager. The queen desired him not to be so hasty, telling him, that this was but the first course, but that herself would sup alone on that sum. She then ordered in the second course, when they only brought a golden cup, filled with a strong dissolving vinegar; and having two pearls for her pendants of an inestimable price, she took one off, and put it into the cup, and when it was dissolved drank it off. Plancus, who was the judge, presently laid hold on the other, which she was going to take off; and condemned Antony to lose the wager, who was extremely troubled for the loss of such a jewel. The remaining pearl, after the death of Cleopatra, came into the hands of Octavius Cæsar, who caused it to be cut asunder, and made of it two pendants for the image of Venus; which he thought gloriously adorned with half of this prodigal queen's supper. In this manner did this witty Egyptian charm this great Roman; till carrying him successively from one pleasure to another, she served him as Dalilah did Sampson, that is, entirely deprived him of all his strength.

The passion of Antony for Cleopatra, and the gifts he daily made her of Roman provinces, which he joined to her dominions, raised great murmurings at Rome, which Cæsar privately abetted and encouraged: for Cæsar, partly out of a desire to reign alone, and partly to resent the usage of his sister Octavia, whom Antony had married, wanted very much to break with him, and to renew the war. To pave the way for this, when Antony returned from his unfortunate expedition against the Parthians, Cæsar sent Octavia to meet him. Antony was then at Leucopolis between Tyre and Sidon, where he waited for Cleopatra with great impatience. At length she came; and almost at the same time arrived a messenger from

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from Octavia, who ſtaid at Athens. This was very heavy news for Cleopatra, who had great reaſon to dread ſo powerful a rival: ſhe betook herſelf immediately to the arts ſhe had been practiſing all her life; ſhe feigned a deep melancholy; ſhe abſtained almoſt entirely from food; and when ſhe was near Antony, ſhe beheld him with languiſhing eyes, after a very paſſionate manner, as one quite beſide herſelf with love; ſhe let fall tears in his preſence, and turned away her face, as if ſhe deſired to hide from him thoſe marks of her grief. Half this would have been ſufficient to overcome Antony's weakneſs; who, after he had ſent word to Octavia to return to Rome, waited upon Cleopatra back to Alexandria, where he paſſed the winter in all kinds of pleaſure. Here, as if he had meant to vex the Romans, he diſpoſed of the provinces in his ſhare of the empire in favour of Cleopatra and her children. He did it with ſolemnity. He erected a throne of ſilver in the gymnaſium: upon this throne were two ſeats of gold, one for him, another for Cleopatra; and there, in the preſence of all the people, he declared her queen of Egypt, Cyprus, Lydia, and Lower Syria, aſſociating with her Cæſarion, the ſon whom ſhe had, or pretended to have, for we ſee it was doubted, by Julius Cæſar. To the children which he had by her, he gave the title of king of kings; and for their dominions, to Alexander, the eldeſt, he allotted Armenia, Media, and Parthia, which he ſaid he would conquer in a very little time. Ptolemy, the younger, had Phœnicia, Upper Syria, and Cilicia. Then there appeared Alexander in a long Median veſt, with a high cidaris and tiara, which was the mark of ſovereignty among thoſe nations. Ptolemy had Grecian buſkins, a royal mantle, and a large hat adorned with a diadem, after the manner of the Macedonian kings. In theſe habits they came to thank Antony and Cleopatra, who embraced them; and immediately two companies of guards, all choſen handſome perſons, the one Armenians, and the other Macedonians, were drawn up near theſe young princes. But the moſt ſtriking ſight in this ſolemnity was Cleopatra herſelf, who was dreſſed like the goddeſs Iſis; and ever after, when ſhe appeared in public, ſhe wore that habit, and all her edicts and decrees were received as oracles of the new Iſis.

Cæſar now thought it convenient time to declare againſt Antony, and preparations for war began to be made on both ſides. Antony and Cleopatra went to Epheſus, where his lieutenants had got together eight hundred veſſels. Antony was adviſed to ſend Cleopatra back to Egypt till the war was ended, and had reſolved ſo to do; but ſhe, fearing leſt Octavia ſhould take the opportunity of her abſence to come to her huſband, and make a peace, over-ruled this project, and went on with him to Samos. Here, by way of preparation for ſo great an enterprize, they began with all the pleaſures that could be invented. Their cares were very pleaſantly divided: on the one hand, all the kings, princes, and nations, from Egypt to the

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Euxine ſea, and from Armenia to Dalmatia, had orders to ſend arms, proviſions, and ſoldiers, to Samos; on the other, all the comedians, dancers, muſicians, and buffoons, were obliged to come to this iſle; ſo that a ſhip, which was thought to be laden with ſoldiers, arms, and ammunition, proved to be laden with players, ſcenes, and machines for the ſtage; and while a great part of the world was in extreme deſolation, joy and all kinds of pleaſure ruled here, as if they had all made choice of this place to retire to. Antony, however, had loſt a great deal of the reliſh he formerly had for this ſort of doings; his temper was conſiderably ſoured; and he was out of humour with Cleopatra to that degree, that he even began to ſuſpect her of attempts againſt his life, and would eat nothing without a taſter. But as this precaution ſeemed injurious to Cleopatra, ſhe undertook to convince him, that it was in vain to guard againſt her addreſs and management, whenever ſhe pleaſed to exert it. Once, at a meal, therefore, ſhe propoſed a new diverſion of drinking one another's garlands, which was to be done by dipping the flowers of them in wine. Antony applauded the frolic, and would begin it with Cleopatra's garland, as ſhe well foreſaw; but, upon his offering to put the cup to his mouth, ſhe prevented him, and ſaid, "Now, know Cleopatra better; and learn, by this inſtance, that all your precautions againſt her would ſignify nothing, if her heart were not intereſted in your preſervation." It ſeems all the outſide flowers of it were poiſoned; and to ſhew that they were, a criminal was immediately brought in by her order, who drank the wine, and expired on the place.

It would not be to our purpoſe to be particular in relating the war between Antony and Cæſar: the battle of Actium, it is well known, determined the victory in favour of the latter; where Cleopatra flying firſt, Antony haſtened after. He conceived, however, great diſpleaſure at Cleopatra upon this occaſion, and continued three days without ſeeing her; but afterwards recovered his uſual humour, and devoted himſelf to pleaſure. Mean while Cleopatra made trial of all ſorts of poiſons upon criminals, even to the biting of ſerpents; and finding, after many experiments, that the ſting of an aſp gave the quickeſt and the eaſieſt death, it is believed ſhe made choice of that kind of death, if her ill fortune ſhould drive her to an extremity. After they were returned to Egypt, and found themſelves abandoned by all their allies, they ſent to make propoſals to Cæſar. Cleopatra aſked the kingdom of Egypt for her children; and Antony deſired he might live as a private man at Athens, if Cæſar was not willing he ſhould tarry in Egypt. Cæſar abſolutely rejected Antony's propoſal, and ſent to Cleopatra, that he would refuſe her nothing that was juſt and reaſonable, if ſhe would rid herſelf of Antony, or drive him out of her kingdom. She refuſed to act openly againſt Antony, but betrayed him in every effort that he made, till ſhe obliged

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obliged him to put an end to his own life, for fear of falling into Cæsar's hands.

When Antony was dead, Cleopatra could not forbear most passionately bemoaning the loss of him; however, upon Cæsar's approach to Alexandria, she was quite attentive to her own security. Near the temple of Isis she had raised a stately building, which she designed for her sepulchre: into this she now retired, and into this was carried, by her order, all her treasure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled besides with torches, faggots, tow, and other combustible matter; so that Cæsar, who had notice of it, was afraid lest out of despair she should burn herself in it, with all those vast riches; and therefore contrived to give her hopes from time to time, that she might expect all good usage from the esteem he had for her. The truth is, Cæsar earnestly desired to expose this queen, in his triumph, to the Romans; and with this view sent Proculus to employ all his art and address in seizing upon her. Cleopatra would not let Proculus enter, but spoke to him through the chinks of the door. Proculus however stole in, with two others, at a window; which one of her women perceiving, cried out, "Poor princess, you are taken!" At this cry, Cleopatra turned her head, and drew out a dagger, with an intent to stab herself; but the Roman caught hold of her arm, and said, "Will you, madam, injure both yourself and Cæsar, in depriving him of the most illustrious testimony he can give of his generosity, and make the gentlest of princes pass for cruel?" He then took the dagger from her, and searched all her cloaths with care, lest she should have any poison concealed about her.

Cæsar was extremely joyed with the news of having in his hands that lofty queen, who had lifted the crown of Egypt above the empire of Rome; yet commanded her to be served in all respects like a queen. She became inconsolable for the loss of her liberty, and fell into a fever, which gave her hopes that all her sorrows would soon end with her life. She had besides resolved to abstain from eating; but this being known, her children were threatened with death, if she persisted in that.

Cæsar at length resolved to see her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as soon as she saw Cæsar, she rose up in her shift, and threw herself at his feet. Cæsar civilly lifted her up, and sat down at her bed's head. She began to justify herself; but the proofs against her being too notorious, she turned her justification into prayers, and put into his hand an inventory of all her treasure and jewels. Seleucus, Cleopatra's treasurer, had followed Cæsar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler arose; she threw herself out of bed, and running to this perfidious officer, took him by the hair, and beat him severely. Her anger might be real; yet the character of this

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woman makes one ready to ſuſpect, that it was but to ſhew Cæſar her beautiful ſhape and body, which ſhe had ſtill ſome confidence in. He did not ſeem moved by it, but only laughed at the thing, and led the queen to her bed.

Having private notice ſoon after, that ſhe was to be carried to Rome within three days, to make a part in the ſhow at Cæſar's triumph, ſhe cauſed herſelf to be bitten by an aſp, which, they ſay, was brought to her concealed in a baſket of figs, and of this ſhe died; not, however, till ſhe had paid certain funeral rites to the memory of Antony, and ſhed abundance of tears over his tomb. Cæſar was extremely troubled at her death, as being by it deprived of the greateſt ornament of his triumph; yet he could not but admire the greatneſs of her courage, in preferring death to the loſs of liberty. He ordered her a very magnificent funeral; and her body, as ſhe deſired, was laid by that of Antony.

Thus died this princeſs, whoſe wit and beauty made ſo much noiſe in the world, after ſhe had reigned from the death of her father twenty-two years, and lived thirty-nine. She was a woman of great parts, as well as of great vice and wickedneſs. She ſpoke ſeveral languages with the utmoſt readineſs; for, being well ſkilled in Greek and Latin, ſhe could converſe with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Perſians, without an interpreter; and always gave to ſuch as were of theſe nations, as often as they had occaſion to addreſs her, an anſwer in their own language. In her death ended the reign of the family of the Ptolemies in Egypt, after it had continued from the death of Alexander 294 years; for after this Egypt was reduced into the form of a Roman province, and ſo remained 670 years, till it was taken from them by the Saracens in 641.

CLERC (JOHN LE), a celebrated writer and univerſal ſcholar, was born at Geneva March 19, 1657. His father, Stephen Le Clerc, was a learned and eminent citizen of Geneva, who firſt practiſed phyſic, and was afterwards made Greek profeſſor in that academy, and ſenator of the republic; his mother, Suſanna Gallatin, was a ſenator's daughter, and of an illuſtrious family. He had two brothers younger than himſelf; Daniel, an eminent phyſician and ſenator of Geneva, who wrote in French, "A Hiſtory of Phyſic, as far as to Galen's Time," which was publiſhed at Amſterdam in 1702, and highly valued by the profeſſors in that ſcience; and Francis, who ſettled at Leipſic in the condition of a merchant. Their father took great care of their education, and John was ſent to a grammar ſchool at eight years of age, where he ſoon diſcovered a violent inclination to books, and ſuch a genius for poetry, that, as he tells us himſelf, if he had duly cultivated it, he would probably have gained no ſmall reputation in that way. But the more ſerious ſtudies, to which he applied himſelf, made him entirely neglect poetry, ſo that he never wrote

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wrote verſes but on particular occaſions. Thus, in 1689, having tranſlated into French two ſermons of biſhop Burnet, preached before king William, on account, he ſays, of the friendſhip which ſubſiſted between himſelf and that prelate, he ſubjoined to the one a ſmall poem in heroic, and to the other an epigram in elegiac verſe, "Upon England reſtored to liberty."

When he was about ſixteen years old, he was removed from the grammar ſchool, and placed under M. Chouet, a very learned man, to ſtudy philoſophy; and in this he ſpent two years, but did not yet enter upon the ſtudy of divinity, thinking it better to employ another year in perfecting himſelf ſtill more in the belles lettres, and alſo in acquiring the elements of the Hebrew tongue. He did ſo; he read all the books that could any way improve him in his purſuit; and it was this conſtant aſſiduity and application to which he inured himſelf in his youth, that enabled him afterwards to go through ſo much uninterrupted fatigue of reading and writing, and to publiſh ſuch a vaſt variety of works. At nineteen years of age, he began to ſtudy divinity under Philip Meſtrezat, Francis Turretin, and Lewis Tronchin; and he attended their lectures above two years.

After he had paſſed through the uſual forms of ſtudy at Geneva, and had loſt his father in 1676, he reſolved to go for ſome time into France; and thither he went in 1678, but returned the year after to Geneva, and was ordained with the general applauſe of his examiners. Soon after he happened upon the works of Curcellæus, his great uncle by his father's ſide, which had been publiſhed by Limborch in 1674, but were not eaſy to be got at Geneva among the Calviniſts, who had no dealings with the Arminians; and by reading theſe he became ſo convinced that the Remonſtrants had the better of the argument againſt all other Proteſtants, that he reſolved to leave both his own country and France, where the contrary principles were profeſſed. In 1680 he went to Saumur, a Proteſtant univerſity, where he firſt read the works of Epiſcopius, with whoſe learning and eloquence he was mightily pleaſed. He alſo began to make notes and obſervations upon the Old Teſtament, which he read in the Polyglott; which notes were of uſe to him, when he came afterwards to write his commentaries.

While he was at Saumur, there came out a book containing 320 pages in 8vo, and conſiſting of "Eleven theological Epiſtles, wherein ſeveral Errors of the Schoolmen are corrected," aſcribed by ſome to Le Clerc, but others thought it too learned to be written by a young man of twenty-four. It is certain that, though he never owned it, yet he ſpeaks of it in ſuch a manner, as muſt almoſt convince us that he was really the author of it. "I know," ſays he, "a famous divine, who ſaid that Le Clerc had owned himſelf the author of that book to him; but I know too, and certainly, that that divine's memory failed him, at leaſt that he greatly miſunderſtood Le Clerc; who yet, if he had been the author of that book, need not have been

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aſhamed of it, conſidering how young he muſt have been when it was written." We may obſerve further, that when father Simon openly aſcribed this book to Le Clerc, the latter, far from denying the charge, did not even attempt to evade it, for he made no anſwer to it at all.

In 1682 Le Clerc, intending to viſit England, took his way through Paris, and arrived at London in May. This journey was undertaken chiefly with a view of learning the Engliſh language; for which purpoſe, that he might not, as he tells us, be altogether employed in learning words only, he procured Hammond's "Practical Catechiſm," and his Annotations upon the New Teſtament." Hammond's Engliſh, it is true, was not the eaſieſt nor the beſt for a novice to begin with; however, Le Clerc's application, and a maſter, ſoon overcame all difficulties. He preached ſeveral times in the French churches at London, and viſited ſeveral biſhops and men of learning; but the ſmoaky air of the town not agreeing with his lungs, he returned to Holland, after leſs than a year's ſtay, in company with the celebrated hiſtorian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He viſited Limborch at Amſterdam, from whom he learned the condition of the Remonſtrants in the United Provinces. He did not join them, but he diſcovered his real ſentiments to Limborch, with whom he entered into a ſtrict friendſhip, which laſted till the death of that great man. He had not been long in Holland, before his friends and relations intreated him to return to Geneva, which accordingly he did; but not being able to diſſemble his opinions, which were contrary to thoſe eſtabliſhed by law, he thought it prudent, on his own, as well as on their accounts, to leave his native country again, and arrived in Holland at the latter end of 1683. The year after he preached ſometimes in French, in the church of the Remonſtrants, but was ſoon obliged to leave off preaching; for what reaſon is not known, but conjectured to be the jealouſy of the Walloon miniſters, who, finding their audiences very thin when Le Clerc preached, prevailed upon the magiſtrates to forbid his preaching any more. In 1684, when the Remonſtrants held a ſynod at Rotterdam, he preached once more before them, and was then admitted profeſſor of philoſophy, the Hebrew tongue, and polite literature, in their ſchool at Amſterdam.

The firſt thing he publiſhed, after he was ſettled at Amſterdam, in 1684, was a Latin book of David Le Clerc his uncle, and late profeſſor of the oriental languages in the univerſity of Geneva, 8vo. entitled, "Theological Diſſertations, in which many Paſſages of Holy Scripture, and the various Idioms of the ſacred Language, are explained." To which are ſubjoined, "Diſſertations of Stephen Le Clerc," his father, "upon the ſame Subjects." There were added to it notes of his own, in which he does not ſcruple to differ from both his uncle and his father, as often as he thinks them miſtaken.

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He has alſo prefixed to this volume an account of their lives. Two years after he publiſhed another volume of theſe two brothers, containing ſome ſpeeches and poems, a "Computus eccleſiaſticus" of David Le Clerc, and ſome "Philoſophical Diſſertations" by Stephen; to which he himſelf added a preface. He had publiſhed, in the mean time, a French book of his friend Charles Le Cene, a French miniſter, called "Dialogues upon ſeveral Theological Subjects;" to which, becauſe of itſelf it was too ſmall a volume, he added a ſecond part, compoſed of five dialogues, wherein his chief point is to ſhew the miſchief that metaphyſics have done to religion.

Between the firſt and ſecond publication of his father's and uncle's pieces, commenced his famous controverſy with the acute and learned father Simon; which was the firſt work of importance in which he was engaged. Father Simon having publiſhed his "Critical Hiſtory of the Old Teſtament," a book which made a great noiſe, and was forbid to be ſold at Paris, Le Clerc read it with great attention; and in 1685, publiſhed a criticiſm upon it, entitled, "The Sentiments of ſome Holland Divines upon Father Simon's critical Hiſtory of the Old Teſtament; wherein the Miſtakes of this Author are pointed out, and ſome Principles laid down for the right underſtanding of Holy Scripture," in 8vo. This work contains twenty letters, in which Le Clerc, pretending to give the judgment of others, vented ſeveral bold opinions of his own, which he afterwards retracted or explained away. He ſurmiſed, for inſtance, that the Pentateuch was not written by Moſes, but by private perſons, who extracted it from ancient Jewiſh memoirs; that the writers of the "New Teſtament" were not inſpired by the Holy Ghoſt in the ſenſe in which it is generally underſtood, namely, by an immediate and inward inſpiration, but that they uſed only their memoirs to relate the hiſtory of our Saviour, and the doctrines they had learned from him, &c. Bayle's judgment of this book was, that "it contained very good things, but too bold. You ſhould let him know," ſays he, in a letter to one of his friends, that, "inſtead of promoting the intereſt of that party which he follows, I mean the Arminians, he will only render them more odious; for he will confirm the world in the notion they have already, that all the learned Arminians are Socinians at leaſt; I ſay at leaſt, and not without reaſon. Theſe gentlemen have no prudence nor policy; for if they had ſhewed leſs prepoſſeſſion in favour of Socinianiſm, with which they poiſon all their books, it would not have been difficult to have ſuppreſſed the ſchiſm which the ſynod of Dort has occaſioned. But, to ſpeak the truth, our Calviniſts think it glorious and praiſe-worthy not to join with a ſect which is the common ſink of all the Atheiſts, Deiſts, and Socinians in Europe."

Le Clerc thought it neceſſary to make ſome anſwer to this; and he did it in the firſt volume of his "Bibliotheque Ancienne & Moderne."

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derne." There he neither owns nor denies that he was the author of particular letters concerning the inſpiration of the writers of the Holy Scriptures; but ſays, that he thought he might publiſh them, becauſe they contain the opinion of Grotius; he adds, however, that he did not approve the contents of thoſe letters, though he publiſhed them. As to the opinion of Moſes's not being the author of the Pentateuch, he afterwards openly recanted it; and in a diſſertation prefixed to his "Commentary on Geneſis," he has anſwered the chief arguments by which he intended to prove it. We muſt not forget to obſerve, that father Simon publiſhed an anſwer to Le Clerc's "Sentimens, &c." which Le Clerc ſupported, 1686, in ſeventeen letters more, entitled, "Defenſe de Sentimens, &c." or, "A Defence of the Judgment of ſome Holland Divines, &c. againſt the Prior of Bolleville;" for that was the name which father Simon aſſumed.

In 1686 alſo, he began to write his "Bibliotheque Univerſelle & Hiſtorique," in imitation of other literary journals, which were then publiſhing in ſeveral parts of Europe. He wrote the eight firſt volumes jointly with De la Croſe. They were alſo both concerned in the ninth, but their reſpective articles were diſtinguiſhed. The tenth is entirely Le Clerc's, and the eleventh De la Croſe's. The reſt, to the nineteenth incluſively, are Le Clerc's; and the remainder, to the twenty-fifth, which is the laſt, were written by Mr. Bernard. The time they took in publiſhing was to the year 1693 incluſively. Notwithſtanding the little leiſure he might be ſuppoſed to have while he was writing his "Bibliotheque," there hardly paſſed a year but he publiſhed ſomething or other. In 1687, 1688, 1689, he gave French tranſlations of Biſhop Burnet's Reflections upon Varillas's Hiſtory," and of ſome of his ſermons; and in 1690 he tranſlated into Latin the laſt book of "Stanley's Lives of the Philoſophers," which contains the hiſtory of the oriental philoſophy; to which he added notes, and an index. The ſame year he reviſed and corrected Moreri's great "Hiſtorical Dictionary," the ſixth edition of which was then printing; and wrote alſo in French "A Letter to Mr. Jurieu, concerning his Uſage of Epiſcopius in his Picture of Socinianiſm." Jurieu had accuſed Epiſcopius of two things; firſt, of being a Socinian; ſecondly of being an enemy to the Chriſtian religion. Le Clerc was employed by his party, the Arminians or Remonſtrants, to refute thoſe calumnies. He did it effectually; and withal rebuked the accuſer with ſo juſt a ſeverity, that he durſt not venture to make any reply.

All this while he continued to read regular lectures, as profeſſor of philoſophy and the belles lettres, to the univerſity of Amſterdam; and becauſe there were no ſingle authors who appeared clear and full enough for his purpoſe, he projected a deſign, he tells us, of drawing up ſome treatiſes himſelf. With this view he publiſhed, in 1691, his "Logic, Ontology, and Pneumatology;" and, to complete his courſe, in 1695, he publiſhed his "Natural Philoſophy." He had dedicated

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dedicated his "Logic" to the honourable Robert Boyle, Esq. but that great philosopher dying before it came to his hands, he addressed it, in the next edition, to his friend Mr. Locke, as he had likewise done his "Ontology and Pneumatology." These philosophical works are written in Latin, and were reprinted the fourth time at Amsterdam in 1710, in four volumes, 8vo; to which was subjoined a Latin "Life of Le Clerc," written by himself, down to 1711, and printed that year. In the first volume, there is a curious philosophical dissertation "de argumento theologico ab invidia ducto," or, "concerning the artifices used by divines to excite hatred against one another;" and in the second, is reprinted his "Latin Translation of Stanley's History of the Eastern Philosophy."

In 1693 he published the first volume of his "Commentary on the Bible;" a work he had long projected, and been collecting materials for. This volume contained only the book of "Genesis;" but in 1695, he published a commentary upon the four following books. He calls his commentary a "Philosophical Commentary," because his aim is rather to determine the precise meaning of the text, than to illustrate or enlarge upon it. The second, which is the best edition of this "Commentary on the Pentateuch," was printed at Amsterdam in 1710. His "Commentaries upon the Historical Books of the Old Testament" were not published till 1708; and those upon the "Hagiographa and the Prophets," not till 1731. This last publication was rather for the sake of uniformity, and of appearing to complete a work which in reality was not completed; for the author had done but very little at it; and though he lived some years after, yet an almost total decay of his faculties rendered him incapable of doing any more. The whole is enriched with dissertations on several points, and furnished with geographical and chronological tables.

In 1696 he published the two first volumes of, what is said to have been his favourite work, his "Ars critica;" to which he added, in 1699, his "Epistolæ criticæ et ecclesiasticæ," which make up the third volume of that work. The censures he passes upon Quintus Curtius, at the end of the second volume, where he decrees how to judge in a proper manner of the style and character of an author, involved him in a controversy with certain critics, and Perizonius in particular. His third volume is employed chiefly in defending himself against exceptions which had been made by the learned Dr. Cave, to some assertions in the tenth volume of his "Bibliotheque Universelle," and elsewhere. Le Clerc had said, and indeed justly, that Cave, in his "Historia literaria of ecclesiastical Writers," had concealed many things of the fathers, for the sake of enhancing their credit, which an impartial historian should have related; and that, instead of lives of the fathers, he often wrote panegyrics upon them. Le Clerc had also asserted the Arianism of Eusebius. Both these assertions Cave endeavoured to refute, in a Latin dissertation published

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liſhed at London at 1696; which, with a defence of it, has ſince been reprinted in his "Hiſtoria literaria." To this Latin diſſertation Le Clerc's third volume is chiefly an anſwer; and the firſt ſix letters, containing the matters of diſpute between him and Cave, are inſcribed to three Engliſh prelates, to whom Le Clerc thought fit to appeal for his equity and candid dealing: the firſt and ſecond to Teniſon archbiſhop of Canterbury, the third and fourth to Burnet biſhop of Saliſbury, and the fifth and ſixth to Lloyd biſhop of Worceſter. The ſeventh, eighth, and ninth, are "Critical Diſſertations upon Points of eccleſiaſtical Antiquity;" and the tenth relates to an Engliſh verſion of his "Additions to Hammond's Annotations on the New Teſtament;" wherein the tranſlator, not having done him juſtice, expoſed him to the cenſure of Cave and other divines here. At the end of theſe epiſtles there is, addreſſed to Limborch, what he calls "An ethical Diſſertation," in which this queſtion is debated, Whether writers, whoſe principles may happen to be diſliked by the orthodox clergy, ſhould always think themſelves obliged to anſwer whatever calumnies they may attempt to faſten upon them? The fourth edition of the "Ars critica," which had been corrected and enlarged in each ſucceſſive edition, was printed at Amſterdam in 1712.

In 1696 there appeared a ſecond edition of his "Life of Cardinal Richelieu," in 2 vols. 12mo. written in French, and publiſhed the firſt time in 1694. He undertook this work, he tells us, in order to try his talents in writing hiſtory; and he ſucceeded ſo well, at leaſt in the judgment of ſome readers, that a third edition of it, corrected and enlarged, was publiſhed in 1714, with his name prefixed to it. In 1696 he publiſhed two other books in French: 1. Of good and bad Luck in Lotteries; and, 2. Of Incredulity: where he inquires into the motives which make men reject the Chriſtian religion; to which are added two letters, proving the truth of it. In 1697 he publiſhed in Latin "A Compendium of the Univerſal Hiſtory, from the Beginning of the World to the Times of Charles the Great." It is properly nothing more than an abridgment of Petravius's "Rationarium," but for it's uſe has been printed ſeveral times. In 1698 he publiſhed, in two vols. folio, "A Latin Tranſlation of Hammond's Paraphraſe and Notes upon the New Teſtament," conſiderably enlarged with animadverſions and illuſtrations of his own. He allowed himſelf the liberty of correcting Hammond, whenever he appeared to him to be wrong; which, though he did it civilly, and with all due deference to Hammond's great merit, expoſed him to the ill-will of ſeveral Engliſh divines, and, as we have already intimated, to Cave in particular. A ſecond edition of this valuable work, corrected and enlarged, was printed at Francfort in 1714, in two vols. folio.

In 1699 was printed his "Harmonia Evangelica," in Greek and Latin; to which he added a paraphraſe upon the whole, and at the end ſome diſſertations on the ſubject, and alſo ſhort notes upon the harmony

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harmony itself. This work was dedicated to Sharp, archbishop of York. The same year also was published the first volume of his Parrhasiana, or Thoughts upon various Subjects; namely, Religion, Criticism, History, Poetry, Morals, Politics, the Decay of Letters, and the like." To this work, written in French, was subjoined a defence of himself and his writings; but instead of defending himself, he only exposed himself to fresh quarrels, and to enmities which were never to cease. In the first place, the professors of the belles lettres in the universities were, as he tells us, highly offended at him for some things which seemed to affect their credit and authority; and especially for what he had said upon the declining state of literature, where they thought themselves particularly levelled at; and it is to this that he attributed the rough usage, which, as we shall find, he afterwards experienced from that order of men. In the next place he laid the foundation of a dispute with Bayle, which did not end but with the life of the latter. Bayle had maintained in his dictionary, under the article MANICHÉES, that those heretics could oppose to Christian divines difficulties concerning moral and physical evil, which it was not possible to solve by the light of reason. Le Clerc, on the contrary, maintained in the "Parrhasiana," that Origen's system, which has been abandoned by all Christians, was sufficient to take away these difficulties, and refuted Bayle's Manichean in the person of an Origenist; and he concluded, that since a disciple of Origen can reduced a Manichean to silence, what might not they do, who should reason infinitely better that he? Bayle answered Le Clerc, in note E of the article ORIGIN when the second edition of his dictionary was published in 1702; to which Le Clerc replied in the seventh volume of his "Bibliotheque Choisée," printed in 1705. Bayle made a second answer, in his "Réponse aux Questions d'un Provincial;" Le Clerc a second reply in the ninth volume of "Bibliotheque Choisée:" where, however, he did no longer personate an Origenist, but printed "A Defence of the Goodness and Holiness of God against Bayle's Objections," as if Bayle had taken the cause of the Manicheans upon himself. Bayle published a third answer to this, entitled, "An Answer for Mr. Bayle to the third and thirteenth Articles of the ninth Volume of the Bibliotheque Choisée;" and, at the same time, to put an end to the debate, offered to Le Clerc, to submit to the decision of the faculties of divinity of Leyden, Utrecht, Franeker, Groningen, &c. He was willing, he said, to submit to penalties and punishment, in case he should be found to contradict in the least the confessions of faith of the reformed churches in France and the Low Countries. Le Clerc did not leave Bayle's last answer without a reply, as may be seen in the tenth volume of his "Bibliotheque Choisée," nor did Bayle neglect to take notice of it; for he answered it in a book entitled, "Dialogues between Maximus and Themistus, or, An Answer to what M. Le Clerc has wrote, in his tenth volume of Bibliotheque Choisée, against Mr. Bayle." This, however, Bayle did not

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live quite long enough to finish, so that it was not published till after his death.

While this controversy was in agitation, there was another between Bayle and Le Clerc begun and ended. It was a controversy within a controversy, which, like a government within a government, often mixed and interfered the one with the other. It was about the plastic natures of our learned Cudworth. Bayle had cursorily criticised the system of Cudworth and Grew concerning plastic and vital natures; which supposes that these are immaterial substances, endowed with a power of forming plants and animals, without knowing what they do. He observed, that hereby these gentlemen, without thinking of it, much less intending it, had weakened the most sensible argument we have for the being of God, taken from the admirable structure of the universe, and gave an opportunity to the Stratonicians to elude it by retortion: "for," says he, "if God could give to a plastic nature the faculty of producing the organization of animals, without it's having the idea of what it doth, those atheists will conclude from hence, that the formation of the regularity which we observe in the world, is not inconsistent with want of knowledge, and so the world may be the effect of a blind cause." Le Clerc having adopted the system of Cudworth and Grew, thought himself obliged to defend it; and did so, in the fifth volume of his "Bibliotheque Choisée." Bayle answered in "The History of the Works of the Learned for August 1704;" and Le Clerc replied in the sixth volume of "Bibliotheque Choisée." Bayle answered again in "The History of the Works of the Learned, for December 1704;" and Le Clerc replied again in the seventh volume of the "Bibliotheque Choisée." Bayle then recapitulated this dispute, and examined it more thoroughly; and Le Clerc replied once more in the ninth volume of his "Bibliotheque Choisée," and so it ended.

In 1700 Le Clerc published his "Quæstiones Hieronymianæ," in answer to Martinai, a Benedictine monk, who a little before had published an edition of St. Jerom; and treated both Le Clerc and his uncle with great severity, because they had said something of that father's character and writings, which did not agree with his opinion of them. Le Clerc therefore in this piece justifies his criticism upon Jerom, maintains him not to be so skilled in the Greek and Hebrew languages as is pretended, and shews further, that Martinai, though a furious advocate for him, was not in the least qualified for the task he undertook of publishing him, since in almost every page he makes egregious blunders.

In 1701 he published a second volume of the "Parrhasiana." The same year he gave the public an edition of "Hesiod;" and the year after, of Pedo Albinovanus's "Elegies and Fragments;" and of Cornelius Severus's "Ætna and Fragments;" to which last he added the "Ætna of Bembus." These works were intended chiefly for the use of his pupils at Amsterdam. The latter,

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ter was published under the name of Theodorus Gorallus; and before it is a preface, setting forth the right method of explaining ancient authors, which drew upon him much censure and ill language from the verbal critics; from Burman in particular. In 1703, when the booksellers at Amsterdam undertook to print an edition of St. Augustine's works, after the Paris edition, they applied to Le Clerc; who not only advised them to add, by way of improving and adorning it, the prefaces, notes, and dissertations, which Erasmus and other learned men had made upon that father, but also himself, at the same time, under the name of Johannes Phereponus, wrote critical and theological animadversions upon St. Augustine, wherein he sometimes commends and sometimes censures him. This exposed him again to the indignation of all the flaming advocates of the fathers; and Dr. Jenkin, master of St. John's college in Cambridge, and author of "The Reasonableness of Christianity," took him to task for it in a work entitled "Defensio S. Augustini adversus J. Phereponi in ejus Opera Animadversiones, 1707."

In 1703 he published a French translation of the "New Testament, with explanatory Notes." This work made a great noise, and occasioned him to be exclaimed against as a Socinian. Some ministers of Amsterdam did all they could to persuade the magistrates to prohibit it, and the Walloon synods also endeavoured to have it suppressed; but neither of them succeeded in their attempts. The same year also he began his "Bibliotheque Choisée," by way of supplement to his "Bibliotheque Universelle," which had been dropped from 1693; and continued it to 1714. Then he began another work upon the same plan, entitled, "Bibliotheque Ancienne et Moderne," and continued it to 1728. These Bibliotheques of Le Clerc may justly be deemed excellent storehouses of good and useful knowledge: and one may almost say, that there is hardly any question of importance, relating to either ancient or modern, sacred or profane learning, but the merits of it are canvassed in some of these volumes. Besides critical accounts of books, many complete dissertations are to be found in them; and not only so, but things of an historical nature, such as memoirs, lives, and elegies of great men. The "Bibliotheque Universelle" consists of twenty-six volumes, "Choisée" of twenty-eight, and the "Ancienne et Moderne" of twenty-nine; including the three volumes which contain a general index to each Bibliotheque. We may just observe, that these literary journals of Le Clerc were not written in any assuming or inquisitorial manner, but with a spirit of impartiality and candour which shewed him solicitous to do the strictest justice to every author, and to set him forth in the light in which he ought to be seen.

In 1709 he published an elegant edition, with notes of his own, of "Sulpicius Severus," and also of "Grotius de Veritate, &c." to which, besides notes, he added a treatise "De eligenda inter Christianos Dissentientes sententia." The same year he published, and dedicated to lord Shaftsbury, the celebrated author of "The Characteristics,"

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teriſtics," &c. "A Collection of the Remains of Menander and Philemon," a completer collection than had been made by Grotius and others; to which he added a new Latin verſion and notes. It is allowed by Le Clerc's friends, that he committed ſeveral errors in this work, which proceeded from his not having carefully enough attended to the metre; and therefore it is not ſurprizing, that the critics and philologers, who had been long at enmity with him, ſhould take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Philoleutherus Lipſienſis; whoſe cenſure, it is ſaid, we know not how truly, vexed Le Clerc to ſuch a degree, that it threw him into a fit of ſickneſs, which laſted ſeveral days. Bentley's "Emendationes," as they are called, of Le Clerc's edition, were publiſhed at Utrecht in 1710, with a preface written by Burman; in which there is ſo much inhumanity and rancour, vented in the moſt abuſive language againſt Le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abuſed Le Clerc, in the preface to his "Petronius," publiſhed in 1709; and it was the nature of the man to be foul-mouthed, and to abuſe every body.

Le Clerc did not think proper to make any reply to what Bentley and Burman had written againſt him; for he ſays there is no more neceſſity for anſwering always the calumnies of critics than of divines. The truth is, he plainly ſaw that he had given ſome reaſon for the exceptions that were made, and therefore thought it better to be ſilent. However, he received a defence of himſelf from an unknown perſon, who aſſumed the name of Philargyrius Cantabrigienſis; and publiſhed it in 1711, with a preface written by himſelf. This Phylargyrius Cantabrigienſis is ſaid to have been Cornelius de Pauw; a gentleman who diſtinguiſhed himſelf by philoſophical and critical publications.

In 1710 he publiſhed a new edition of "Livy," in ten vols. 12mo. with notes of his own, and all the ſupplements of Freinſhemius corrected and amended; and the year after, the "Three Dialogues of Æſchines Socraticus," to which he added his "Sylvæ Philologicæ."

Limborch dying in 1712, Le Clerc made his funeral oration, and printed it. In 1716 he publiſhed in 4to his "Eccleſiaſtical Hiſtory of the two firſt Centuries," to which he prefixed uſeful prolegomena. This work, which is written in Latin, is very valuable, and many have wiſhed that he had carried it on. Some great men among the Arminians prevailed on Le Clerc to write in French "The Hiſtory of the United Provinces, from the Birth of the Republic to the Peace of Utrecht, and the Concluſion of the Barrier Treaty in 1716;" and he publiſhed three volumes of this work, the firſt in 1723, the two latter in 1724. Beſides theſe various works of his own, he reviſed and corrected, and frequently added prefaces and notes to the works of others, which were publiſhed under his inſpection. In

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this manner he publiſhed Cotelerius's edition of the "Patres apoſtolici," in 1698; Petavius's work "De Theologicis dogmatibus," in 1700; Martinius's "Lexicon philologicum," in 1701; Petavius's "Rationarium temporum," in 1703; Sanſon's "Geographia ſacra," and Bontrerius's edition of the "Onomaſtrion urbium & locorum ſacræ Scripturæ," in 1704; Sanſon's "Atlas antiquus," in 1705; "Eraſmi opera omnia," ten vols. from 1703 to 1707; and the works of Vavaſor, in 1709. It appears by the vaſt number of books Le Clerc publiſhed, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if he had written leſs, and taken more pains with what he wrote. His works however every where abound with good ſenſe and ſound learning; and the greateſt part of them will be valued while liberty and literature ſhall maintain their ground in Europe.

He always enjoyed a very good ſtate of health till 1728; when he was ſeized with a palſy and fever, which deprived him of ſpeech, and almoſt of memory. The malady increaſed daily; and after ſpending the ſix laſt years of his life with little or no underſtanding, he died Jan. 8, 1736, in his 79th year. He had been married in 1691, when he was about 34 years old; and his wife, who was the daughter of Gregorio Leti, had brought him four children, who all died young. Le Clerc was an honeſt, candid, good kind of a man; not ambitious of either honours or riches. He had very uncommon natural parts, and very uncommon acquirements; yet we do not find, that the love of fame or vain-glory ever tempted him to deceive his friends, or deviate from truth. He was ſatisfied with a competency of fortune, if indeed he could be ſaid to have it; and though one is ready to ſuſpect, that he was driven to write ſo much for the ſake of the profits attending it, yet he tells us in that life which he wrote of himſelf to 1711, and to which we have in this article conſtantly appealed, that he had received for all his labours little elſe from the bookſellers than books. Whatever projects might be on foot for his coming into England, they do not ſeem to have been begun on his ſide: for he always appeared happy in the ſtudious and philoſophic eaſe which he enjoyed at Amſterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him.

CLEVELAND, (JOHN), a noted loyaliſt and popular poet in the reign of Charles I. was ſon of the Rev. Thomas Cleveland, M. A. ſome time vicar of Hinckley, and rector of Stoke, in the county of Leiceſter. John, who was his eldeſt ſon, was born June 20, 1613, at Loughborough, where his father was then aſſiſtant to the rector; but he was educated at Hinckley, under the Rev. Richard Vynes, a man of genius and learning, who was afterwards as much diſtinguiſhed among the Preſbyterian party as his ſcholar was

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was among the Cavaliers. He and his family ſpelt their name Cleiveland. His ſucceſſors however omitted the vowel I. In his 15th year our poet was removed to Cambridge, and admitted of Chriſt's college, Sept. 4, 1627, where he took the degree of B. A. in 1631. He was thence tranſplanted to the ſiſter foundation of St. John's college in the ſame univerſity, of which he was elected fellow, March 27, 1634, and proceeded to the degree of M. A. in 1635. Of this ſociety he continued many years a principal ornament, being one of the tutors, and highly reſpected by his pupils, ſome of whom afterwards attained to eminence. By the ſtatutes of that college, he ſhould have taken holy orders within ſix years after his being elected fellow: but he was admitted on the Law line (as the phraſe there is) November 2, 1640; and afterwards on that of Phyſic, January 31, 1642; which excuſed him from complying with this obligation; though it does not appear that he made either law or phyſic his profeſſion, for remaining at college, he became the rhetoric reader there, and was uſually employed by the ſociety in compoſing their ſpeeches and epiſtles to eminent perſons (of which ſpecimens may be ſeen in his works) being in high repute at that time, for the purity and terſeneſs of his Latin ſtyle. He alſo became celebrated for his occaſional poems in Engliſh, and, at the breaking out of the civil wars, is ſaid to have been the firſt champion that appeared in verſe for the royal cauſe; which he alſo ſupported by all his perſonal influence: particularly by exerting his intereſt in the town of Cambridge, to prevent Oliver Cromwell (then an obſcure candidate, but ſtrongly ſupported by the Puritan party) from being elected one of it's member's.

Cromwell's ſtronger genius in this, as in every other purſuit, prevailing, Cleveland is ſaid to have ſhewn great diſcernment, by predicting, at ſo early a period, the fatal conſequences that long after enſued to the cauſe of royalty. The parliament party carrying all before them in the eaſtern counties, Cleveland retired to the royal army, and with it to the king's head-quarters at Oxford, where he was much admired and careſſed for his ſatyrical poems on the oppoſite faction, eſpecially for his ſatire on the Scottiſh covenanters, entitled, "The Rebel Scot." In his abſence he was deprived of his fellowſhip, Feb. 13, 1644, by the earl of Mancheſter, who, under the authority of an ordinance of parliament, for regulating and reforming the univerſity of Cambridge, ejected ſuch fellows of colleges, &c. as refuſed to take the ſolemn league and covenant. From Oxford Cleveland was appointed to be judge-advocate in the garriſon at Newark, under Sir Richard Willis the governor, and has been commended for his ſkilful and upright conduct in this difficult office, where he alſo diſtinguiſhed his pen occaſionally, by returning ſmart anſwers to the ſummons, and other addreſſes to the garriſon. Newark, after holding out the laſt of all the royal forteſſes, was at length, in 1646, by the expreſs command of the king

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king (then a prisoner in the Scots army), surrendered upon terms, which left Cleveland in possession of his liberty, but destitute of all means of support, except what he derived from the hospitality and generosity of his brother loyalists, among whom he lived up and down some years, obscure and unnoticed by the ruling party, till in November, 1655, he was seized at Norwich, as "a person of great abilities," adverse and dangerous to the reigning government; and being sent to Yarmouth, he was there imprisoned for some time, till he sent a petition to the lord-protector, wherein the address of the writer hath been much admired; who, while he honestly avows his principles, has recourse to such moving topics, as might soothe his oppressor, and procure his enlargement: in which he was not disappointed, for the protector generously set him at liberty, disdaining to remember on the throne, the opposition he had received in his canvass for parliament as a private burgess. Cleveland thence retired to London, where he is said to have found a generous Mæcenas, whose name is unknown, and, being much admired among all persons of his own party, became member of a club of wits and loyalists, which Butler, the author of "Hudibras," also frequented. Cleveland then lived in chambers at Gray's-inn (of which Butler is said to have been a member), and, being seized with an epidemic intermitting fever, died there on Thursday morning, April 29, 1658. His friends paid the last honours to his remains by a splendid funeral: for his body was removed to Hunsdon-house, and thence carried for interment, on Saturday, May 1, to the parish church of St. Michael Royal, on College-hill, London, followed by a numerous attendance of persons eminent for their loyalty or learning: to whom his funeral sermon was preached by his intimate friend Dr. John Pearson, afterwards bishop of Chester, author of the learned "Exposition of the Creed."

Cleveland has had the fate of those poets, who, "paying their court to temporary prejudices, have been at one time too much praised, and at another too much neglected." Both his subjects, and his manner of writing, made his poems extremely popular among his contemporaries, but entirely forgotten and disregarded since. For his manner, he excelled among that class of writers, so much admired in the last century, whom our great critic has aptly termed "Metaphysical Poets," who abound with witty rather than just thoughts, with far-fetched conceits, and learned allusions, that only amuse for a moment, utterly neglecting that beautiful simplicity and propriety, which will interest and please through every age. For his subjects he generally chose the party disputes of the day, which are now no longer understood or regarded. Contemporary with Milton, he was in his time exceedingly preferred before him; and Milton's own nephew tells, he was by some esteemed the best of the English Poets. But Cleveland is now sunk into oblivion, while Milton's fame is universally diffused. Yet

Milton's

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Milton's works could, with difficulty, gain admiſſion to the preſs at the time when it was pouring forth thoſe of Cleveland in innumerable impreſſions. But behold the difference! The preſs now continually teems with re-publications of the "Paradiſe Loſt, &c." whereas the laſt edition of Cleveland's works was in 8vo, 1687. If there is any of later date, it is only this with the title-page reprinted. This edition, 1687, is made up of the following ſeparate publications. The firſt part from "Cleveland's Vindiciæ," containing only genuine pieces collected by Dr. Lake and Dr. Drake. The ſecond part from J. Cleveland reviſed: Poems, Orations, and Epiſtles, and other of his genuine incomparable Pieces; with ſome other exquiſite Remains of the moſt eminent Wits of both Univerſities, that were his Contemporaries." This ſecond edition, &c. Lond. 1661, 12mo, (with a curious preface, ſigned E. Williamſon, Newark, Nov. 1658, in which he ſpeaks of "the intimacy he had with Mr. Cleveland before and ſince theſe civil wars," and of that poet's "ever-to-be honoured friend of Gray's-inn," who was probably the Mæcenas mentioned by Wood. To theſe is added a third piece, being the Hiſtory of Wat Tyler's Inſurrection, under the quaint title of "The Ruſtic Rampant, &c." In the ſecond part of this edition, 1687, the notice is ſuppreſſed, which occurred in the original title page and preface, that this part contained "other Remains of eminent Wits, &c." which is indeed the caſe with moſt of the poems in it, only a few of them being of Cleveland's own writing.

But to ſhew how popular Cleveland was among his contemporaries, we ſhall here juſt enumerate the ſeveral editions, which were printed with more or fewer of his pieces, in 1647, 1651, 1653, 1654 twice, 1658, 1659, 1660, 1665, 1667, 1668; and then in 1677 (which laſt date, Wood ſays, he has ſeen miſprinted 1617; but the writer of this has now before him two copies of this edition, containing ſome variations, yet both rightly dated 1677). Laſtly, in 1687, in 8vo.

Edward Phillips, in his "Theatrum Poetarum," or Compleat Collection of the Poets, 1675." 12mo, has the following article:

"John Cleveland, a notable high-ſoaring witty loyaliſt of Cambridge, whoſe verſes, in the time of the civil war, begun to be in great requeſt, both for their wit and zeal to the king's cauſe, for which indeed he appeared the firſt, if not only, eminent champion in verſe againſt the Preſbyterian part; but moſt eſpecially againſt the Kirk and Scotch covenant, which he proſecuted with ſuch a ſatirical fury, that the whole nation fares the worſe for it, lying under a moſt grievous poetical cenſure. In fine, ſo great a man hath Cleveland been in the eſtimation of the generality, in regard his conceits were out of the common road and wittily far-fetcht, that grave men, in outward appearance, have not ſpared, in my hearing, to affirm him the BEST OF ENGLISH POETS; and let them think ſo ſtill, whoever pleaſe, provided it be made no article of faith."

END OF VOL. III.

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